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ABSTRACT

This curriculum guide offers materials for a refugee awareness program, Flight to Hope, merging factual information with experiential learning activities to provide a holistic approach to understanding refugees for presentation in Catholic schools and involving parish participation. Included in notes on using and coordinating the program are a suggested calendar of events, a sample letter and family activities for parents, a sample letter and parish activity sheet for parish ministry teams, and a discussion of how to integrate the larger school and parish community into the classroom program. The teacher's guide provides background for teachers seeking an understanding of the world of refugees including a discussion of who refugees are, refugee relief efforts, the politics of refugee determination in the United States and abroad, and the challenges and difficulties facing refugees. The Flight to Hope Program includes the following eight lesson plans for grades 6 through 12: (1) "Coming to America--Refugees and Immigrants"; (2) "Who Helps the World's Refugees?"; (3) Whom Shall We Welcome?"; (4) "What It's Like To Flee"; (5) "Refugees in Need"; (6) "Are These Refugees?"; (7) "The Art of Refugee Children"; and (8) "The Real Person's Experience." Included are 13 figures and 8 activity sheets. Appendices contain selected church teachings for understanding refugee ministry, a glossary of immigration-related and refugee-related terms, a list of 42 resources (books, periodicals, and audio-visual materials), and a teacher's evaluation form. (JB)

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# FLIGHT TO HOPE

A Catholic Collaborative Educational Project
on Refugee Awareness
for Today's Students

Prepared by
The Catholic Consortium
on Refugee Awareness Education

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**FLIGHT TO HOPE**

A Catholic Collaborative Educational Project
on Refugee Awareness
for Today's Students

Prepared by
The Catholic Consortium
on Refugee Awareness Education

Flight to Hope was conceived and created by the following members of the Catholic Consortium on Refugee Awareness:

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Flight to Hope has also received official endorsement from the Office of Pastoral Care of Migrants and Refugees, U.S. Catholic Conference.

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FLIGHT TO HOPE

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**NOTES ON USING AND COORDINATING**
**FLIGHT TO HOPE**

## NOTES ON USING/COORDINATING FLIGHT TO HOPE

Welcome to the Flight to Hope refugee awareness program! Please review these materials and familiarize yourself with the program before you begin to reproduce and distribute the materials. If other teachers will be using these materials during the same time frame, our suggested calendar of events can help everyone coordinate Flight to Hope.

In keeping with the ever shrinking funds available to welcome and resettle refugees in this country, we have minimized production costs. Thus you have received simple, cost efficient materials; there will be some pieces which you will need to duplicate in order to have enough for all students. Please feel free to photocopy.

The Flight to Hope Teacher's Guide section provides extensive background for teachers seeking a comprehensive understanding of the world of refugees. Though teachers will not require extensive knowledge of refugee issues in order to use the Flight to Hope Lesson Plans, we encourage you to take advantage of the wealth of information in the Teacher's Guide.

We are pleased to present eight Flight to Hope Lesson Plans. If you are unable to use all of the lesson plans, we suggest using numbers one and eight, plus two others of your choice that seem appropriate for your students.

If other teachers in your school are using this program, an early meeting will ensure coordinated scheduling of refugee speakers and film presentations. Although refugee speakers tend to be most effective in small group settings, you may want to combine several classes or even convene the entire school for film viewings. An important agenda item for that meeting will also be a discussion of how teachers might want to cooperate in presenting the unit. We suggest that social studies and religion teachers work hand in hand, perhaps even dividing the lessons among themselves; the religion teachers may feel more comfortable with the faith sections, while the social studies teachers will feel right at home with the other components.

### ADVANCE COORDINATION

The following suggestions require advance coordination and preparation:

#### NOTIFY PARENTS

This section includes a sample letter to parents explaining the refugee study unit, and inviting their active participation in their children's learning experience. Edit the letter to suit your teachers' needs, and photocopy it onto school letterhead. Ask participating teachers to send the letter and the accompanying family activities sheet home with each student.

#### ELICIT PARISH SUPPORT

This section also includes a sample letter and suggested activities for your parish priest and/or ministry team. Shortly after you write to them, contact the parish priest and ministry team personally to encourage their participation. With their help, this refugee awareness unit can stretch beyond the classroom and into the parish at large.

#### INVITE REFUGEE SPEAKERS AND SCHEDULE FILMS

If your diocese has a refugee resettlement program (contact Catholic Charities to find out), someone in that office may be able to help schedule films that are available from the MRS national office, and recommend an articulate refugee who can share his or her story

with your students. Refugee visits invariably make deep and lasting impressions on students, and thus will contribute greatly to your refugee awareness program. Resettlement staff visits also give students an idea of how professionals and volunteers are devoting their time and talents to serving people in need.

## DISPLAY A BULLETIN BOARD

Create a school bulletin board around the theme of America as a nation of immigrants and refugees. Flight to Hope Lesson 1 includes a larger version of the bulletin board design below to enlarge and adapt; the bulletin board would be particularly thought provoking if it went up several days before the Flight to Hope unit begins.

## ARRANGE AN ETHNIC ART DISPLAY

Ask your diocesan resettlement office staff if they could arrange to display refugees' native handicrafts in your school. Perhaps there are refugees in your area who would be willing to share their culture's musical or dance traditions.

## CELEBRATE NATIONAL MIGRATION WEEK

Each year (usually in early January), the national Office of Pastoral Care of Migrants and Refugees coordinates National Migration Week. Contact your diocesan Catholic Charities office to find out which office is handling National Migration Week activities. Discuss with that office's staff how your school's students could participate in the week's events.

If your diocesan offices are not planning National Migration Week events, your school might want to initiate something. For materials and more information, contact

Pastoral Care of Migrants and Refugees
U.S. Catholic Conference
3211 Fourth Street, N.E.
Washington, D.C. 20017
(202) 541-3351.

## FLIGHT TO HOPE

Calendar of Events

The following is a suggested schedule for using "Flight to Hope." Feel free to adjust and adapt this to your school's needs and schedule. We suggest that you begin the project around Thanksgiving and complete it not long after the Church's annual celebration of National Migration Week in early January. However, any time during the school year would be appropriate.

### OCTOBER

•Meet with all interested teachers and discuss who will participate; appoint Flight to Hope Coordinator.

--Agenda should include discussion of how religion and social studies teachers might divide/ share responsibilities.

•Photocopy additional activities for participating teachers.

•Consult bibliographies and order books for library.

### NOVEMBER

Two Weeks Before Thanksgiving:

- Send letters and activity sheets to Parents and Parish Ministry Team.
- Meet with teachers to select films and coordinate joint film viewings and resettlement staff or refugee visits; order necessary films and contact Diocesan Refugee Resettlement Office to schedule speakers.

One Week Before Thanksgiving:

- Confirm date for School Refugee Mass or Paraliturgy; select primary participants for service.
- Put up school bulletin board: "Once there were these boat people."

Thanksgiving Week:

- Contact diocesan pastoral office to find out how you can participate in National Migration Week.
- Refugee Mass or Prayer Service for entire school.
- First "Flight to Hope" Lesson.

### DECEMBER

First Week:
- Second "Flight to Hope" Lesson.

Second Week:
- Third "Flight to Hope" Lesson.

Third Week:
- Fourth "Flight to Hope" Lesson.

### JANUARY

First Week:
- Celebrate National Migration Week.

## SAMPLE LETTER TO PARENTS

Dear Parent:

As we look forward to our approaching Thanksgiving celebrations, we can't help but focus on this country's history as a land of refugees and immigrants. What better time to think about and pray for refugees and other people on the move in the world today?

Over the next few weeks, I will challenge my students to consider the world's wandering peoples--refugees and other people who flee by choice or by misfortune, seeking a new life. As we learn about today's global refugee crisis, I hope the students' natural capacity for compassion will develop so they may formulate their own personal philosophies for reaching out to help refugees and others in need. As Christians, our love for God and His love for us compel us to respond to the Gospel call to "remember always to welcome stangers." (Hebrews 13:2) And as a nation of immigrants, the U.S. has always been committed to welcoming the world's "tired...poor...huddled masses, yearning to breathe free." (The New Colossus, by Emma Lazarus)

Because the plight of refugees is a global crisis--there are as many as fifteen million refugees in the world today--I would like our concern for the world's stateless people to reach beyond my classroom. Thus I invite your whole family to join us as we seek to understand and respond to the world's refugees. When students receive homework assignments that require family participation, I hope you'll encourage everyone to join in our learning experience. Perhaps you'll also want to initiate family activities that would heighten everyone's awareness of refugees. Here are a few simple ideas:

- Remember refugees in your family mealtime prayers.
- Collect and discuss news stories about refugees.
- Eat a simple rice and vegetable meal in order to share the hunger refugees often feel.
- Volunteer time or talents to our diocesan refugee resettlement office.
- Encourage your child to invite a refugee youngster to your home.

If you have any questions about our refugee awareness unit, please call me. Meanwhile, thank you for your support. I wish you and your family a most blessed Thanksgiving holiday.

Sincerely,

Principal or Teacher

# FLIGHT TO HOPE

A Catholic Collaborative Educational Program
on Refugee Awareness for Today's Students

## BACKGROUND FOR PARENTS

This project is a collaborative effort of five Catholic agencies concerned with refugees. It was supported in part by a generous grant from the Maryknoll Mission Society.

U.S. Catholic Conference,
Migration and Refugee Services

Jesuit Refugee Service/USA

International Catholic Child
Bureau

The Holy Childhood Association

Catholic Relief Services

Each agency perceived the need for faith-based educational materials for Catholic school and RE/CCD students; all had received numerous requests for materials about refugees. Though students in Catholic schools and RE/CCD programs are our primary audience, materials will educate teachers, parents, parish ministry teams, and parishioners as well.

## RATIONALE FOR REFUGEE AWARENESS EDUCATION

The world is full of refugees--between 12 and 15 million of them. Yet a 1985 survey found that only 1 in 11 Americans knows anything about refugees. Most don't know the difference between refugees and immigrants, nor where refugees come from. Though only a small percentage of the world's refugees resettle in the U.S., they do number some 60,000 each year. We need to understand these newcomers not only to avoid misunderstandings and conflict, but also so we can appreciate the cultural richness refugees offer.

## WHAT WE HOPE TO ACCOMPLISH

1. Students in grades 6 through 12 will know what a refugee is.
2. Students will have an idea of the refugee's human experience; they will begin to feel empathy.
3. Students will begin to develop personal, faith-based philosophies for responding to refugees.
4. Families, teachers, parish ministry teams, and parishioners will also learn about refugees.

## PROJECT OVERVIEW

**Flight to Hope** material includes eight lesson plans, designed for teachers of grades 6 through 12. A substantive Teacher's Guide provides background for teachers.

**Flight to Hope** merges factual information with experiential learning activities to provide a holistic approach to understanding refugees. It invites an entire parish community to learn through a variety of projects, activities, and liturgical celebrations. In many dioceses, professionals, volunteers, refugees and former refugees may be available through the diocesan refugee resettlement office to share their respective experiences with students.

Our young people also need to learn about refugees who won't ever resettle in this country. For only knowledge will lead us to solve the global problems that create refugees and their suffering.

## FLIGHT TO HOPE

### THE NEED FOR FAMILY INVOLVEMENT

Learning about refugees can be a family affair, one that will underscore in young people's minds the importance of learning about and then reaching out to serve the world's displaced people. Your family can contribute in many ways to your children's refugee awareness learning experience.

1. **Pray for refugees.** A short prayer during mealtime, family prayer time, and personal prayer provides a vital voice of support for refugees and underlines the importance of prayer in children's lives.

2. **Clip and discuss newspaper stories** about refugees.

3. **Plan a family service activity.** Before your family embarks on a project to help refugees, check with the diocesan Refugee Resettlement Office (usually connected with the diocesan Catholoic Charities Office), whose staff will know best what current refugee needs your family might be able to help meet. Ask about the following projects.

   - Collecting canned food, clothing, furniture, kitchen utensils.
   - Transporting refugees to medical or social service appointments.
   - Welcoming newly arriving refugees at the airport.
   - Obtaining and refurbishing old bicycles for refugee children.
   - Tutoring students yound or old.
   - Babysitting so adults can attend English classes.
   - Helping refugee parents enroll their children in school.
   - Providing temporary housing for newly arriving refugees.
   - Helping refugees find jobs.
   - Planning joint family recreational activities.
   - Befriending a refugee child--inviting him or her to dinner, a movie, a play, a ballgame.
   - Sponsoring a refugee family or individual.
   - Listening to a refugee family's story.
   - Asking refugees to share some of their treasured culture--art, music, literature--with your family.
   - Writing or calling members of Congress or the President to ask for support of refugee resettlement and first asylum protection.

Representative _____
U.S. House of Representatives
Washington, D.C. 20015
(202) 225-3121

Senator _____
U.S. Senate
Washington, D.C. 20015
(202) 225-3121

President of the United States
The White House
1600 Pennsylvania Avenue
Washington, D.C. 20500
(202) 456-7639

## SAMPLE LETTER TO PARISH PRIEST/MINISTRY TEAMS

Dear Father (  ) and Parish Ministry Team:

Just before Thanksgiving, students in our school will begin participating in a very special program. Using materials developed by five national and international Catholic organizations, our teachers will launch a refugee awareness education program entitled "Flight to Hope." Thanksgiving--in part, a celebration of our history as a nation of refugees and immigrants--seems a perfect time to begin thinking about today's refugees and immigrants.

We hope this program will help our students recognize in refugees God's invitation to share Christ's love. As a nation of immigrants, the U.S. has always been committed to welcoming the world's "tired...poor...huddled masses, yearning to breathe free." ("The New Colussus," by Emma Lazarus) But more important, as Christians committed to sharing the light of Christ's love with others, we are compelled to respond to God's call to "remember always to welcome strangers" (Hebrews 13:2). Assisting refugees or advocating on their behalf provides a golden opportunity for Christians to fulfill their baptismal vows to feed the hungry, clothe the naked, shelter the homeless.

Because the plight of refugees is a global crisis--there are as many as 15 million refugees around the world--I would like our concern for the world's refugees and displaced persons to extend beyond one hour a week in a classroom. I hope our students will have an opportunity to experience a wholistic approach to refugee awareness, one that begins in the classroom and reaches out to include their families and the entire parish. Thus I ask for your public support and cooperation over the next few weeks. Attached is a list of simple suggestions for ways that you and our parish ministry team could be involved in refugee awareness studies, which will culminate during the Church's annual celebration of National Migration Week.

I will be in touch with you soon to discuss possible parish participation. I look forward to increasing refugee awareness among all of our parishioners.

Sincerely,

Principal

## FLIGHT TO HOPE

A Catholic Collaborative Educational Program
on Refugee Awareness for Today's Students

### BACKGROUND FOR PARISH MINISTRY

This project is a collaborative effort of five Catholic agencies concerned with refugees. It was supported in part by a generous grant from the Maryknoll Mission Society.

U.S. Catholic Conference,
Migration and Refugee Services

Jesuit Refugee Service/USA

International Catholic Child
Bureau

The Holy Childhood Association

Catholic Relief Services.

Each agency perceived the need for faith-based educational materials for Catholic school and RE/CCD students; all had received numerous requests for materials about refugees. Though students in Catholic schools and RE/CCD programs are our primary audience, materials will educate teachers, parents, parish ministry teams, and parishioners as well.

### RATIONALE FOR REFUGEE AWARENESS EDUCATION

The world is full of refugees--between 12 and 15 million of them. Yet a 1985 survey found that only 1 in 11 Americans knows anything about refugees. Most don't know the difference between refugees and immigrants, nor where refugees come from. Though only a small percentage of the world's refugees resettle in the U.S., they do number some 60,000 each year. We need to understand these newcomers not only to avoid misunderstandings and conflict, but also so we can appreciate the cultural richness refugees offer.

### WHAT WE HOPE TO ACCOMPLISH

1. Students in grades 6 through 12 will know what a refugee is.
2. Students will have an idea of the refugee's human experience; they will begin to feel empathy.
3. Students will begin to develop personal, faith-based philosophies for responding to refugees.
4. Families, teachers, parish ministry teams, and parishioners will also learn about refugees.

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Our young people also need to learn about refugees who won't ever resettle in this country. For only knowledge will lead us to solve the global problems that create refugees and their suffering.

# FLIGHT TO HOPE

## REFUGEE AWARENESS ACTIVITIES FOR PARISH MINISTRY

"Flight to Hope" is an educational program that seeks to engage the entire parish community in learning about refugees, and thus to demonstrate to our young people the crucial links between learning and action, faith and response. Parish Ministry Team cooperation and participation can help make this happen. The following suggestions will enable your Parish Ministry Team to promote our students' awareness and at the same time actively involve our adult community in the Christian education of our children.

- Publish announcements about the "Flight to Hope" program in your Sunday bulletins.
- Include refugees in Daily and Sunday Mass petitions--pray for the refugees' safety as well as for the personal growth of the people: the students, teachers, and parish community, who are learning about them.
- Plan a Thanksgiving vigil for refugees.
- Participate in your parish school's special refugee liturgy.
- Plan a special refugee mass for the Sunday before or after National Migration Week.
- Check with the Catholic Refugee Resettlement Office in our diocese to find out if they need parish sponsorship. If they do, investigate the possibility of our parish sponsoring a refugee family or individual.
- Discuss with the Diocesan Refugee Resettlement Office the possibility of developing a small parish-based English-as-a-Second-Language class for newcomers.
- Organize a parish-wide letter-writing campaign to lobby Congress on behalf of refugees and other displaced people. Invite a member of the diocesan refugee resettlement staff to speak to the letter-writing committee and provide further information about the following issues, which are only a sampling of good subjects for letters:
  - -- The United States should provide sufficient resettlement opportunities, and should not reduce the refugee admittance ceiling when the number of refugees in need of resettlement opportunities continues to rise.
  - -- The U.S. should grant a stay of deportation and Extended Voluntary Departure (EVD) for undocumented Central Americans until a study can be made of the conditions in El Salvador, Nicaragua, and Guatemala.

Representative _____
U.S. House of Representatives
Washington, D.C.
(202) 225-3121

Senator _____
U.S. Senate
Washington, D.C. 20015
(202) 225-3121

## WHAT EDUCATORS CAN DO

*"The only ones among you*
*who will be truly happy are those*
*who will have sought and found a way to serve."*
--Dr. Albert Schweitzer

The Teacher's Guide section that follows offers an overview not only of what it means to be a refugee, but also of what it means to be a Christian responding to refugees, seeing in each one God's invitation to serve "the least" of our brothers and sisters. There are myriad possible concrete as well as indirect responses to refugees.

Before your class or school plans a response, contact your diocesan USCC-affiliated Refugee Resettlement Office, which is usually associated with your diocesan Catholic Charities office. (Not every diocese resettles refugees--check with your chancery.) This office will know best what services refugees in your community need, and can offer ideas for how volunteers can help meet those needs. The following are just a few examples of possible service projects:

Direct, Temporal Service Projects

- Collect canned food, clothing, furniture, kitchen utensils.
- Transport refugees to medical or dental appointments.
- Join a welcoming committee for newly arriving refugees.
- Obtain old bicycles for refugee children.
- Offer temporary accommodations for a newly arriving refugee.
- Tutor students or adult refugees.
- Assist refugee parents in enrolling their children in school.
- Help refugees prepare for the "job search" process.
- Plan joint family recreational activities.
- Babysit while adult refugees attend English classes.
- Befriend a refugee child in school--invite him or her to dinner, a movie or a play.
- Sponsor a refugee family.
- Listen to a refugee family's story.

There are many other valuable ways to serve refugees:

- Create a school bulletin board depicting refugee families and the hardships they must endure. Include symbols of the gifts refugees bring--family unity, interesting new art and music, wonderful foods.
- Pray for refugees.
- Reinforce student awareness of refugees by keeping refugee issues alive in the classroom.
- Keep abreast of U.S. refugee policy and global refugee issues; write letters to your newspaper's editor when a refugee situation particularly moves you.
- Write or call your members of Congress and the President to express concern on contemporary refugee issues.
- Participate in your local National Migration Week celebration.
- Tell family and friends about refugees, and introduce them to a refugee if you can. As a UNHCR poster so accurately points out, "Your sympathy cannot help a refugee. But it's a beginning."

**TEACHER'S GUIDE**

## TEACHER'S GUIDE

*"Christ has no body on earth but yours, no hands on earth but your hands. Yours are the eyes through which He looks out with compassion on the world, yours are the feet with which He chooses to go about doing good. For as He is the head so are you the members; and we are all one in Christ Jesus."*

--Mother Teresa

### INTRODUCTION

A Rationale for Refugee Awareness Education

The world is full of refugees--at least 15 million of them in 1989. Yet a YMCA survey found that only 1 in 11 Americans knows anything about refugee issues, confirming a nationwide need for refugee awareness education. Most Americans do not know the technical difference between refugees and immigrants, nor where refugees come from.

Though a relatively small percentage of the world's refugees resettle in the United States, they still number between 65,000 and 100,000 each year. We need to learn about these newcomers not only to avoid the misunderstandings and conflict spawned by ignorance and fear, but especially so that we might grow to appreciate the cultural richness refugees offer.

And our students need to learn about the vast majority of the world's refugees--the ones who are left behind eventually to return home, the ones who are locally integrated, and especially those for whom no apparent solutions are available. Through knowledge and compassion will come solutions to the suffering that defines life for many of the world's refugees.

The "Flight to Hope" curriculum introduces students to refugees. Its name evokes two of the most important aspects of a refugee's experience: **flight** from persecution, and **hope** for the future.

Flight to Hope Educational Goals

- Students will understand on a very basic, definitional level what a refugee is.
- Through interaction with refugees, students will have an idea of the human experience of the refugee and will experience empathy.
- Students will begin to develop a faith-based, personal theology of how they will respond to refugees.
- Families, teachers, parish ministry teams, and parishioners will also learn about the lives and circumstances of refugees.

The Catholic Consortium on Refugee Awareness Education

Flight to Hope is a collaborative effort of the Catholic Consortium on Refugee awareness education, five national and international Catholic agencies concerned with refugees:

**MIGRATION AND REFUGEE SERVICES** (MRS) of the United States Catholic Conference, in conjunction with the U.S. government and through diocesan offices across the country, resettles nearly half of all legally documented refugees entering the country each year. As the U.S. Bishops' official agency for serving

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This Flight to Hope Teacher's Guide was conceived and compiled by Suzy Comerford and edited by Dava Jo Walker.

refugees, MRS' primary responsibilities are to meet refugees' basic needs and to help them reach their goal of self-sufficiency in a strange new culture.

**JESUIT REFUGEE SERVICE/USA (JRS)** works in the U.S. in the area of education and advocacy. Its primary work, carried out in Africa, Asia and Central America, is working with refugees face-to-face in countries of first asylum. (Although JRS is not currently an active member of the Consortium, the agency was instrumental in developing these materials.)

**INTERNATIONAL CATHOLIC CHILD BUREAU (ICCB)** provides a forum for organizations and individuals to come together at the international level to defend children's interests, confront common problems, exchange experiences and implement children's programs adaptable for different countries.

**THE HOLY CHILDHOOD ASSOCIATION (HCA)** is an international organization dedicated to mission awareness among elementary school-age children. Authorized by the Vatican, and in collaboration with the U.S. bishops, HCA distributes educational and fundraising programs to school and RE/CCD students throughout the United States.

**CATHOLIC RELIEF SERVICES (CRS)** is the overseas relief and development agency of the U.S. Catholic Conference. CRS is active in 68 developing countries, and responds to refugees' needs in many parts of the world.

Each of these agencies perceived the need for educational materials on refugees founded in faith and designed for students in schools and Religious Education programs. Flight to Hope was created in response to this need and to numerous requests from teachers seeking educational materials on refugees.

Special Note to Teachers

The development of compassionate, informed Catholics is central to this project. Catholics are found in all parts of the American mainstream. Concerned, compassionate Catholics active in the legislative process and the corporate boardroom will help to make refugees and others in need a priority. As the number of religious vocations continues to decline, spiritually-motivated, well-educated, compassionate lay people will assume a greater role in the Church. Flight to Hope seeks to contribute to the development of such individuals.

This project can supplement your efforts to educate children to adulthood, to nurture young people's natural compassion; it also complements efforts to teach about peace and justice issues. It seeks to help you prepare students for lives of faith and service that recognize the dignity of people, specifically refugees. It is important that students not only understand the facts and ideas presented herein, but also that they begin to assimilate what they learn into their attitudes, actions and lives. This project provides a context in which students can begin to evaluate existing disagreements, confusion and disharmony regarding refugees and other suffering peoples. We hope to challenge students in the following ways:

- by presenting the plight of refugees in the context of reflection on the life of Christ as complemented by the formal teachings of the Church;
- by providing opportunities to explore religious beliefs and concepts;
- by urging students to confront and address cultural and ethnic differences and emerging prejudices, and then helping them discover human similarities which exist despite vast cultural, social, and economic differences;
- by enabling students to see refugees as ordinary people in extraordinary circumstances;

- by discouraging the romanticization of refugees;

- by asking students to listen to the "stories of powerless people, thus uncovering the economic, cultural, and spiritual values that excite and motivate them."
  --Fr. Denis Como, S.J.

- by challenging students to live out the fullness of the Gospel message.

## WHY CARE FOR REFUGEES?

### A Faith-Based Response to Refugees

Refugees: A Sign of Our Time

We can't ignore the signs of our time: global commitment to helping refugees is lessening. At the same time, the number of refugees who desperately need protection and assistance is growing. Large populations of refugees and displaced persons remain at risk in Africa, Latin America, the Middle East and Southeast Asia. Meanwhile, resettlement opportunities dwindle.

So-called "compassion fatigue" and government budget cuts have impacted U.S. contributions to international and domestic refugee assistance efforts. What was once a humanitarian response to refugees in need is now termed "burden sharing." Refugees are a stark reminder that our world falls short of God's plan for a world built on a foundation of love, care and mutual respect.

If we understand refugees as brothers and sisters who bring God's call to compassionate love, we can find a heart for responsive action. If we find Christ as a refugee in our midst, we can recognize our call, as Church, to walk beside refugees. Based in faith, enriched by our kinship with Jesus, and instructed by Catholic Social Teaching, our involvement with refugees is crucial to resolving the situations that create refugees and hold them captive.

Foundations for Action: The Example of Christ and Catholic Social Teaching

Jesus mingled freely, easily and lovingly with the poor. Throughout the ages, Jesus has called us to walk beside the poor, and the Church's history is one of desire to remain faithful to Him by assisting the poor. Refugees are a particularly vulnerable segment of the poor in our midst. As Pope John Paul II told Thai officials during a 1984 visit to Southeast Asia,

> *"The poverty of these victims of political unrest and civil strife is so extreme at virtually all levels of human existence that it is difficult for an outsider to fathom it. Not only have they lost their material possessions and the work that once enabled them to earn a living for their families and prepare a secure future for their children, but their families themselves have been uprooted and scattered; husbands and wives separated, children separated from their parents. In their native lands they have left behind the tombs of their ancestors, and thus in a very real way they have left behind a piece of themselves, thereby becoming still poorer."*

20

As part of Jesus' legacy of love, the Holy Spirit has moved the Church to seek out and help the poor, the persecuted, and the dispossessed. Exile and suffering are part of our Christian heritage, first described in the Hebrew narratives of Adam and Eve in the garden, the call of Abraham, the sale of Joseph into slavery, and the Exodus. This heritage calls us to identify more deeply with our suffering brothers and sisters in the world today. The Vatican document Gaudium and Spes highlights the special relationship between Christ's followers and peoples who suffer:

> "The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and the hopes, the griefs and the anxieties of the follower of Christ."

This faith perspective is particularly relevant to the investigation of refugees' lives and circumstances. Refugees fleeing persecution represent the continuing persecution of human life and the lack of love in our world. They are individuals whose basic human rights have been grossly violated. Responding with love to refugees is an empathetic, faith-based response, rooted in our Christian heritage of exile and suffering.

The ongoing Spirit-led development of Catholic Social Teaching, the Bishops' Pastorals, and the experiences of the faithful heighten our awareness, sensitize our hearts, and help us to formulate a faith-based response to our world.

As pointed out in the U.S. Bishops' pastoral, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy," every individual has a right to justice:

> "Basic justice implies that all peoples are entitled to participate in the increasingly interdependent global economy in a way that ensures their freedom and dignity. When whole communities are effectively left out or excluded from equitable participation in the international order, basic justices are violated. We want a world that works fairly for all." (#255)

God Alive in Our World: A Merciful Heart

The existence of so many millions of refugees signifies that our world does not now work "fairly for all." A truly compassionate response to refugees--one that attempts to change the world so that it works fairly for them, too--must be based both on an understanding of God's passion for the poor and the persecuted and on a willingness to be open to God's invitation to follow. Who is this God who calls us to follow?

Throughout the Old Testament, Yahweh is revealed as liberator of the oppressed and persecuted (Exodus). In the Psalms, God is described as a "refuge" for people, a shelter in distress.

Psalm 2:12
Happy are all who take
refuge in God.

Psalm 46:1

God is our refuge and our
strength, an ever present help in distress.

Psalm 57:1
Have pity on me, O God; have pity on me,
for in you I take refuge.
In the shadow of your wings, I take refuge.

Through prophecy, Isaiah 61:1-3 introduces the mission of the coming Savior. Jesus proclaims that He is the fulfillment of that prophecy.
The Spirit of the Lord is upon me;
Because the Lord has anointed me;
God has sent me to bring glad tidings to the lowly,
To heal the brokenhearted,
To proclaim liberty to the captives,
and release to the prisoners,

> To announce a year of favor from the Lord
> and a day of vindication by our God,
> to comfort all who mourn in Zion
> a diadem instead of ashes,
> To give them gladness in place of mourning,
> a glorious mantle instead of a listless spirit."
>
> --Luke 4:18-19

This passage continues to be relevant to today's Christians and their response to the modern world. Jesus calls us to be present to the lowly, the broken, the captives, and the prisoners. We are to be a comforting presence to those who mourn.

Jesus--liberator, healer, gentle lover came into the world amidst the straw of a manger, unwelcomed. Like today's refugees who are turned back at borders around the world, Jesus was a burden to an innkeeper who simply had no more room. Jesus--the God incarnate--Mary, and Joseph fled into Egypt to avoid persecution and threat of death (Matthew 2:13). They became refugees. Luke 10:33-34 helps us to see differences and prejudices, and explores the universal nature of God's family. Matthew 25:35 illustrates the prophetic "I was a stranger and you welcomed me." Our faith legacy is filled with references to the excluded, the persecuted, the powerless, the homeless. Refugees continue to live these experiences in our times.

Created in God's Image

Forming a faith-based response to refugees depends on the understanding that God created each and every human being in God's image. All human beings have infinite value in God's eyes. God treasures and values each individual and has created each for abundant life and to share in the fullness of creation. By the very nature of being chosen and created by God, every person has basic God-given human rights. Catholic Social Teaching through the U.S. Catholic Bishops' Economic Pastoral brings home this truth:

> "Every human person is created as an image of God, and the denial of dignity to a person is a blot on this image. Creation is a gift to all men and women, not to be appropriated for the benefit of a few; its beauty is an object of joy and reverence. The same God who came to the aid of an oppressed people and formed them into a covenant community continues to hear the cries of the oppressed and to create communities which are to hear his word. God's love and life are present when people can live in a community of faith and hope. These cardinal points of the faith of Israel also furnish the religious context for understanding the saving action of God in the life and teaching of Jesus." (#40)

The U.S. Bishops' Economic Pastoral also underscores the links between all peoples, and our God's desire for relationships marked by mutuality and respect for human dignity.

> "The spirit of Christ labors in history to build up the bonds of solidarity among persons until that day on which their union is brought to perfection in the Kingdom of God. Indeed Christian Theological reflection on the very reality of God as trinitarian unity of all persons--Creator, Redeemer and Reconciler--shows that being a person means being united to other persons in mutual love." (#64)

The U.S. Bishops' document "The Challenge of Peace: God's Promise and Our Response," section 23, speaks strongly about the role of human rights and peace in society. The plight of refugees as persecuted people is especially poignant in this light.

> "Unconditional and effective respect for each one's unprescriptable and inalienable rights is the necessary condition in order that peace may reign in a society. Vis-a-vis these basic rights, all others are in a way derivatory and secondary. In a society

in which these rights are not protected, the very idea of universality is dead, as soon as a small group of individuals set up for their own exclusive advantage a principle of discrimination whereby the rights and even the lives of others are made dependent on the whim of the stronger."

Studying the life of Christ and reflecting on the example of Jesus can guide students in discerning appropriate action. The Bishops, in the Economics Pastoral, exhort the community to examine the example of Jesus:

"The example of Jesus poses a number of challenges to the contemporary church. It imposes a prophetic mandate to speak for those who have no one to speak for them, to be a defender of the defenseless, who in biblical terms are poor. It also demands a compassionate vision that enables the church to see things from the side of the poor and powerless, and to assess lifestyle, policies and social institutions in terms of their impact on the poor. It summons the church also to be an instrument in assisting people to experience the liberating power of God in their own lives, so that they may respond to the Gospel in freedom and in dignity. Finally, and most radically, it calls for an emptying of self, both individually and corporately, that allows the church to experience the power of God in the midst of poverty and powerlessness."

The Latin American Bishops labored to understand and apply the historic relationship between God and the poor when they groped with what it meant to take "a preferential option for the poor." Pope John Paul II described this option as "a call to have a special oneness with the small and the weak, those that suffer and weep, those that are humiliated and left on the margin of society, so as to help them win their dignity as human persons and Children of God." In the words of Donald Dorr, "To make an option for the poor is not to opt for poverty but to opt for people. It is to commit oneself to acting and living in a way that respects people, especially those not treated with respect." Refugees are people who have been denied human rights, who are powerless and voiceless, and who need Church intervention.

<u>One Common Family: Sons and Daughters of God</u>

Catholic Social Teaching has continued to call out with Christ on behalf of the poor and to stress our common familial bonds with all people. It calls into question social, economic and political structures which exclude people from their rightful participation in society. In 1984, Pope John Paul II was building on the Church's existing social teaching when he addressed Catholics assembled in Yankee Stadium:

"Within the framework of your national institutions and in cooperation with all your compatriots, you will also want to seek out the structural reasons which foster or cause the different forms of poverty in the world and in your own country so that you can apply the proper remedies. You will not allow yourself to be intimidated or discouraged by over-simplified explanations, which are more ideological than scientific--explanations which try to account for complex evil by some single cause. But neither will you recoil before the reforms--even profound ones--of attitudes and structures that may prove necessary in order to recreate over and over again the conditions needed by the disadvantaged if they are to have a fresh chance in the hard struggle of life. The poor of the United States and of the world are your brothers and sisters in Christ."

Students need to examine and understand these global familial bonds so they can develop the capacity to respond to human need with compassion and understanding.

A study of refugees illustrates human need and the structural problems and choices which generate refugees. We must enable students to see that refugees, like other people confined to lives of poverty, are not the cause of their own dilemma. Rather, refugees are created by structural injustices based on international and national politics and economic policies. Refugees are not born; they are created. They are manifestations of both internal conflict and geopolitical struggles. How can students respond to this global reality in imitation of Christ?

> "This is not to be simplistic,
> to see all in black or white,
> to be ignorant of economics,
> and the contributions of other human sciences, but in a profound sense
> the choices are simple and stark:
>
> --death or life;
> --injustice or justice;
> --idolatry or the Living God.
>
> We must choose life.
> We must choose justice.
> We must choose the Living God."

(The U.S. Catholic Bishops' Pastoral "This Land is Home to Me" #506)

Compassion: A Foundation for Understanding

Social, political and economic systems continue to breed exclusion and create poverty, homelessness, persecution and refugees. Refugees, powerless and voiceless, unwanted guests in another's land, cannot speak for themselves. They are therefore of particular concern to the Church.

> *"I want you to know that my words transcend all barriers of speech: they are spoken in the language of the heart. My heart goes out to you. It is the heart of a 'brother' who comes to you in the name of Jesus Christ to bring a message of compassion, consolation and hope. It is a heart that embraces each and every one of you as friends and fellow human beings. A heart that reaches out to all those round the world that share your condition and experience life as refugees....*
>
> *"...I wish to share with you your sufferings, your hardships, your pain, so that you may know someone cares for you, sympathizes with your plight and works to help you find relief, comfort and a reason for hope."*
>
> --Pope John Paul II
> May 11, 1984
> Phanat Nikhom Refugee Camp, Thailand

When Pope John Paul II spoke to refugees in Thailand's Phanat Nikhom refugee camp, he spoke of his own compassion--an outpouring of love for the suffering of others. Such a loving response is possible because God chose to love us first, and in experiencing God's love, we learn how to respond lovingly to others.

The Latin roots of compassion, "cum" and "pathos," mean to feel or endure with, to put onself in the place of the other, caring as if the other's sorrow were one's own. Compassion is a gift from God and a desire of heart to commit ourselves to others. It calls us to abandon feelings of inadequacy; it calls us to relinquish the safe distance we hide behind when we perceive others as different. Compassion calls us to develop feelings of ease and pleasure in diversity. It is learned by experiencing God's love and acceptance and that of our brothers and sisters.

In his time on earth, Jesus questioned the structures which locked people out of their societies. He questioned structures which dashed spiritual hopes and that deprived people of their self-worth or of basic necessities. He responded to the needs around him with an outpouring of compassion.

Reflection on our faith heritage in the example and life of Jesus gives us tools to evaluate today's world and to work to the fulfillment of the kingdom.

Personal exposure to suffering and more information about the causes of suffering help us develop compassion. By exposing students to refugees' suffering, Flight to Hope seeks to facilitate the growth and implementation of young people's innate compassion.

## Compassion: A Foundation for Action

Many students are isolated from the poor and those in dire need. Students need to discover the deep spiritual and familial bonds that link them inextricably with all other peoples. Direct exposure to people who are different--people in need--stimulates questions about the students' own priorities and about the world's priorities, and encourages reflection on how those priorities might be reorganized. Refugee awareness education provides a unique blend of national and international concerns linking concrete human needs and the problems that create refugees, with the faith dimension that leads students towards concrete action for change.

> "To restructure the international order along lines of greater equality and participation and apply the preferential option for the poor to international economic activity will require sacrifices of at least the scope of those made over the years in building our own nation. We need to call again upon the qualities of leadership and vision that have marked our history when crucial choices were demanded. (Economics Pastoral, #287)

Through direct exposure to refugees, U.S. Catholic students can explore, nurture and develop compassion as a faith-response to people in need.

Through the diocesan USCC Migration and Refugee Services Resettlement Offices, opportunities may be available for direct contact between students, refugees and the Americans who resettle them. Without this element, refugees may become only an issue which can be intellectualized or simply considered distasteful. In many cases, it may be possible to arrange for refugees or refugee workers to visit the classroom. If such visits are possible in your school, suggest the following topics and questions for the visitors' presentations:

1. The refugee's personal story.
2. How the resettlement worker became involved in refugee work.
3. Was the person shy and uncomfortable at first with the difference in language, religion/cultures?
4. What helped the person transcend those feelings?
5. What has the person's relationships with refugees taught them?
6. How did faith lead to action?
7. What has been the most difficult part of the person's experience?
8. What is it like to relate closely with people of different faiths?

Refugees are ordinary people caught in extraordindary circumstances. Refugee resettlement workers are ordinary people responding in faith to the suffering of refugees. They are not all Catholics, not even all Christians, but for all, "faith" has moved them from apathy to observation, to compassion, and finally to action. Just as it has for thousands of Americans involved in refugee resettlement, human-to-human interaction can serve as an impetus for students to respond lovingly and justly, not for the sake of justice alone but in response to the knowledge of God and God's love and the just action that flows from that love.

## A Human to Human Response

Refugees have often been described as "ordinary people in extraordinary circumstances." Biologically, emotionally, and psychologically similar to every other

human being, refugees experience universal human needs, wants, and desires. The difference is that refugees are caught up in a whirlwind of events beyond their control.

It is essential that students do not perceive refugees as "problems" to be solved or avoided, or "burdens" which they must bear through either economic support or local resettlement assistance. Refugees, like Christ, knock on our doors. They are the Christ whom we have opportunity to feed, clothe, and care for. They come laden with histories of hardship and a present of uncertainty. From the fruits of their experience, they carry gifts waiting to be opened.

This project attempts to have students connect with the experience of the refugee within themselves and their family lives. For example, in what ways do students perceive themselves and their families to be persecuted, to be homeless, to feel hunger and thirst? What would they think and feel if their families were suddenly forced to become refugees?

Through educational and human encounters, students have an opportunity to see God more clearly and know God more deeply. Students need teacher support and guidance as they struggle with how to enflesh God's desire for abundant life for all. The lives and circumstances of our refugee brothers and sisters can provide an instructive context.

## Seeing Self as Gift for Others

This educational project strives to develop the students' understanding of and engagement in compassion beyond the impersonal (though necessary) financial contributions, to a willingness to offer their presence, time, and abilities to refugees and others who need companionship and assistance. We hope to create an atmosphere in which students can discover themselves as gifts to others.

Understanding refugees and the forces that cause them to flee encourages sensitivity and openness to seeing God in the signs of our times. As Catholics, we believe that God speaks to us through human history; our faith is one that hears the voice of God through compassion and responds in justice. This project invites students to begin a life of active service to people in need--particularly refugees--and to take action appropriate to their role as learners.

We want students to see their responsibility as shapers of cultural and societal values and institutions. We approach all of these goals by emphasizing faith as central and foundational to students' developing opinions and stances on issues and events.

## Students as Participating Social Actors

We also hope to educate young Catholics to participate in local, national and international debate, raising a voice of compassion and reason based on faith. We want students to confront feelings of powerlessness--their own and others'--to engage and deal with the pressing and complex social and economic issues of our times, to move beyond being fearfullly overwhelmed and immobilized, to being filled with hope. For in the words of Pope John Paul II,

> "The ultimate determining factor is the human person. It is not science and technology nor the increasing means of economic and material development, but the human person and especially groups of persons, communities, and nations, freely choosing to face the problems together, who will, under God, determine the future."

## REFUGEES BEAR GIFTS FOR OUR SOCIETY AND CULTURE

*"Remember always to welcome strangers,*
*for by doing so, some people have*
*entertained angels*
*without knowing it."*
--Hebrews 13:2

Refugees bring many gifts to our nation. They bring education, artistry, deep beliefs and values, experiences, and strong familial bonds. Their experience contributes to our faith lives, our intellectual lives, our cultural lives. Their courage, will to survive, and ambition are evidenced through their very survival.

Through their experience, refugees offer us, as church, even more. Refugees are themselves messages from God. Their presence evangelizes us despite differences in spiritual allegiances and beliefs. To those they meet, refugees bring the meaning of Christ's coming to a profound depth of experience. In welcoming refugees, we find friends. From those who have little or nothing materially, we experience a depth of human richness and acceptance. Church members throughout the U.S. have discovered an unselfish love not predicated on what we do, whom we know, or the affluence of our families. It is instead a love based on respect for being, a love based on equality and shared human bonds. We find our hearts stripped naked before the deep, loving generosity of a persecuted people. Refugees give us opportunity to know our own hearts on a deeper level. They reflect the depth of grace our Creator offers us.

Human Worth:

Refugees compel us to examine our criteria for defining human worth. In the affluent West, human worth is often judged by the degree of success in acquiring, commanding, and building status and prestige. Culturally, therefore, it is easy for us to distance ourselves from people in pain--economic, social or personal. Through lack of contact and opportunity to be naturally compassionate, we can believe we are somehow other--a species apart--from those who differ from us. Interaction with refugees who are different culturally, economically, socially and linguistically gives us an opportunity to explore differences from God's perspective.

Abundant Life:

Refugees help us to examine our Western concept of abundant life, that centers on the acquisition of material possesssions, which often precludes the time necessary to nurture relationships. Our spirit marvels as we discover many refugees celebrating life and finding joy in the midst of suffering and uncertainty. We ponder the ability of many to believe in hope despite the pain and horror of their experiences. This invites us--who face far fewer obstacles--to evaluate more realistically our own lives and our own diminished hopes. Again, it calls us to re-examine the meaning of abundant life from God's perspective.

Connectedness:

Perceptions of vast differences between cultures, languages, and lifestyles often immobilize us. Our hearts are numbed by the constant media bombardment that describes each day's latest catastrophe. The vast numbers of people victimized cast feelings of smallness and helplessness upon us. Hearts search for reasons and means to become dissassociated from the horror that surrounds us. Refugees allow us to share in relationships that help us overcome feelings of powerlessness. Their presence enables us to respond to their need, unites us despite differences, bridges and ties us together as one human family: God's family. We develop a sense of the universal nature of God's people and the Church. Do students often see bonds of similarity between themselves and those who differ from them?

Reflection of God's Central Place in Human Lives:

Refugees are in deep need and they know it. From safety and the need for physical survival to opportunities for a safe, stable future, they rely on others. Their need and their dependence on God are not camouflaged; they are direct. They experience awareness of God and gratitude for God's care in the tiniest aspects of their lives. Science, technology and the increasing secularization of our world have numbed our awareness of our dependence on God for life. Gratitude and joyful response to God comprise an embarrassingly small portion of our daily lives. Many refugees, experiencing human life at the survival level, give us the opportunity to contemplate right order through their recognition of God's primacy in their lives. Other refugees, the embittered ones, help us raise additional questions about God's place in our lives. How primary is God in our own lives and in the lives of our students?

Generosity:

Many refugees show an open-handed, open-hearted love to those who minister among them. They often exhibit an ability to share with deep graciousness and open hands the meagerness of their own subsistence. They willingly share the depth of suffering which has defined their experience and existence. And yet they find room within that personal suffering and sorrow to share in the troubles and sorrows of those who minister to them. Witnessing this depth of generosity forces us to confront and consider with the eyes of faith our own commitments and abilities in the area of generosity. Such generosity calls us to become receivers as well as givers. To learn to receive is itself a gift of tremendous grace, moving us beyond uninvolved giving to a mutuality based in equality.

## WHO IS A REFUGEE?

The Definition

To be a legally-documented refugee, entitled to international protection and assistance through the United Nations High Commissioner for Refugees (UNHCR) Office, an individual must meet the following definition:

> **"Every person who, owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable or, owing to such fear, is unwilling to avail him/herself of the protection of that country; or who, not having a nationality and being outside the country of former habitual residence as a result of such events, is unable, or owing to such fear, unwilling to return to it."**

Establishing the validity of this "fear" of persecution is at the heart of determining who is a refugee. Persecution in the refugee context has a long historical tradition; there have always been refugees. Human history, a powerful mix of achievement and tragedy, contains the sad litany of the fleeing footsteps of men, women, and children who traversed great and dangerous distances because of their political opinions, their social customs, or their race. Persecution, whether of individuals or of groups, takes many forms, from intolerance to threats and restrictions, to physical punishment. Figure 2 lists the principal countries from which refugees were flowing in 1989.

Refugees differ distinctly from immigrants. Typically, **immigrants** freely choose to leave their homelands. **Refugees** leave under threat of force. Their departure is traumatic by nature and characterized by loss of loved ones, friends, jobs, position in society, and cultural context. They are often victims of physical and psychological violence. Their individual identities are often lost, immersed in the overwhelming number of those who share their plight. Our faith calls us to respond to the unique, human worth of the individual refugee.

**Figure 1**

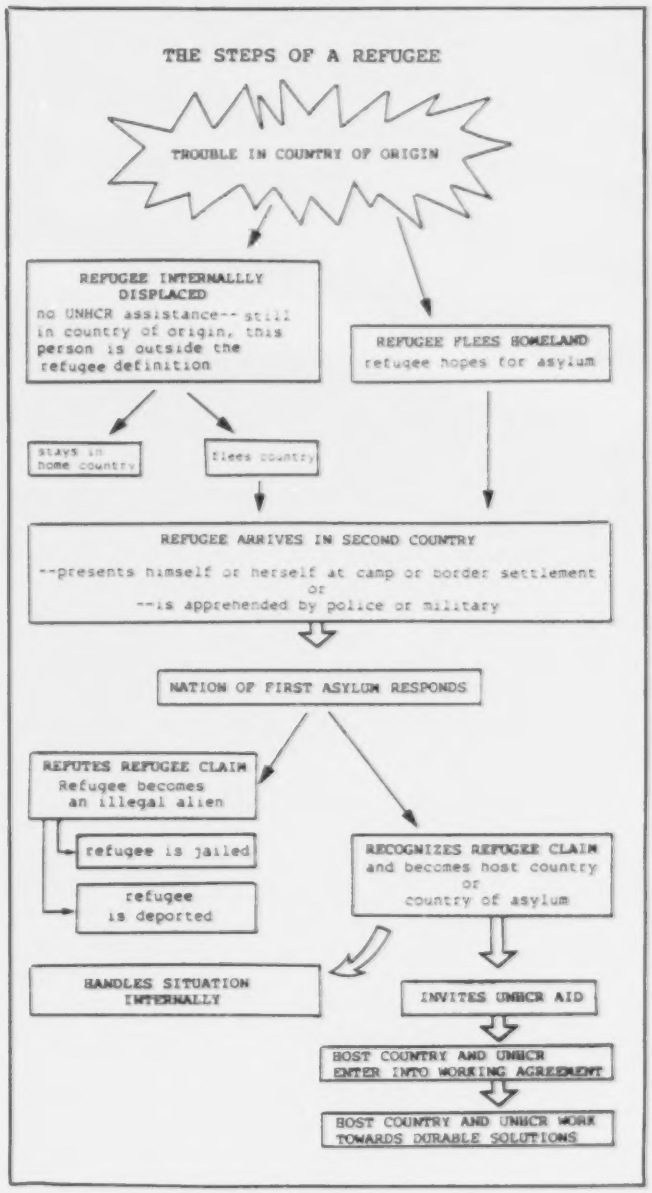
THE STEPS OF A REFUGEE
TROUBLE IN COUNTRY OF ORIGIN
REFUGEE INTERNALLLY DISPLACED
no UNHCR assistance-- still in country of origin, this person is outside the refugee definition
REFUGEE FLEES HOMELAND
refugee hopes for asylum
stays in home country
flees country
REFUGEE ARRIVES IN SECOND COUNTRY
--presents himself or herself at camp or border settlement
or
--is apprehended by police or military
NATION OF FIRST ASYLUM RESPONDS
REFUTES REFUGEE CLAIM
Refugee becomes an illegal alien
refugee is jailed
refugee is deported
RECOGNIZES REFUGEE CLAIM
and becomes host country
or
country of asylum
HANDLES SITUATION INTERNALLY
INVITES UNHCR AID
HOST COUNTRY AND UNHCR ENTER INTO WORKING AGREEMENT
HOST COUNTRY AND UNHCR WORK TOWARDS DURABLE SOLUTIONS

*Chart by Suzy Comerford*



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## REFUGEE DEFINITION—OUTMODED BY NEW REALITIES?

The refugee definition and criteria were developed in direct response to the 20 million Europeans displaced and uprooted by World War II. Ambiguities have arisen and questions raised as to the old definition's applicability to present circumstances. Nearly half a century has passed and the world is marked by new geo-political realities. The individual refugee seeking asylum has been supplanted by whole streams of people running for their lives.

Most refugees are now found in the developing world. (See Figures 2 and 3.) The majority are women and children. Their needs are many, beginning with the need for protection so they can live free from fear of attack, persecution or imprisonment, safe from a forced return to their homeland, protected from being separated from their loved ones. They also need travel documents and access to work, education, and social services. Food, water and other basic necessities such as shelter and blankets, clothing, cooking utensils, medicines and medical care: these form the foundation of their basic material needs.

Refugees also need an opportunity to earn their own keep and that of their families--a chance to resume at least some responsibility for their own lives, no longer completely at the mercy of events beyond their own control.

Refugees need an opportunity to recover emotionally from the trauma and stress inherent in the refugee experience. They need spiritual refurbishment and affirmation of their worth as persons. Finally, refugees need hope for a stable and constructive existence, education and training for the young, and security and care for the old.

Flight from persecution cannot be separated from the larger context of global conflict. Refugees are no longer solely the result of war. Global structural inequality, based in part on prevailing economic systems, blur distinctions between political and economic refugees. Fleeing persecution today, many find themselves displaced within their own nations, often serving as human buffers for internal military operations. Millions of refugees remain at risk in refugee camps or as displaced persons in their own nations. They are exposed to constant danger and, lacking legal status, are deprived of fundamental human rights. Figure 3 highlights the thousands of displaced peoples who were adrift in their own nations in 1989.

Despite increased international emergency maintenance assistance to refugees, few long-term durable solutions have been found. Expectations for short-term resolutions are drawn from successful post-World War II experience, when industrialized nations with expanding economies could more easily absorb refugees. These expectations no longer meet the long-term realities of the vast majority of refugees in Asia, Africa, and Central America. Instead, refugees languish in poor countries, in indefinite holding patterns and with little opportunity to fulfill their own basic needs.

## WHERE ARE THE REFUGEES?

Refugees are in all parts of our world today. Figure 4 lists nations where refugees were located in 1989.

## Figure 2
## SELECTED POPULATIONS IN REFUGEE-LIKE CIRCUMSTANCES

Great numbers of people who may fear persecution if returned to their home countries—and thus may, in fact, be refugees—are undocumented, unregistered, or for some other reason fall outside the legal protection mechanisms of host countries and international agencies. Information on these groups is fragmentary, and estimates of their numbers often vary widely, especially those numbers marked by an asterisk. (*)

| Population | Number | Location |
|---|---|---|
| **Central Americans** | **1,114,000–2,860,000*** | |
| Many have not applied for asylum due to inadequate refugee determination procedures or low asylum approval rates in these countries. | 25,000 | Belize |
| | 80,000–250,000 | Costa Rica |
| | 30,000–220,000 | Guatemala |
| | 70,000–200,000 | Honduras |
| | 385,000* | Mexico |
| | 800,000–1,900,000 | U.S.A. |
| **Haitians** | **855,000–1,570,000*** | |
| Governments view them as economic migrants and rarely accord them refugee status. (partial listing of countries) | 30,000 | Bahamas |
| | 30,000* | Canada |
| | 30,000 | Caribbean |
| | 300,000–1,000,000 | Dominican Republic |
| | 15,000–30,000 | France |
| | 450,000* | U.S.A. |
| **Palestinians** | **1,182,000–1,596,000*** | |
| Outside UNRWA's area of operations or not registered by UNRWA in areas of operation. Does not include 1.35–1.6 million Palestinians within Israel and the occupied territories who were not displaced. Table 1 lists 2,334,637 UNRWA-registered Palestinians. (partial listing of countries) | 36,000–60,000 | Egypt |
| | 20,000 | Iraq |
| | 200,000–400,000 | Jordan |
| | 300,000–350,000 | Kuwait |
| | 200,000–300,000 | Lebanon |
| | 24,000 | Libya |
| | 110,000–150,000 | Saudi Arabia |
| | 10,000 | Tunisia |
| | 281,000* | N. America/ W. Europe |
| | 107,000* | Other Arab/Gulf States |

## Figure 3
## INTERNALLY DISPLACED

Table 3 identifies selected countries in which substantial numbers of people have been displaced within their homelands as a result of human conflict. Although they share many characteristics with refugees who cross international borders, they are generally not eligible for international refugee assistance. Because information on internal displacement is fragmentary, this table presents only reported estimates or ranges, and no total is provided.

| | |
|---|---|
| Angola | 638,000–1,178,000 |
| Chad | 150,000–300,000 |
| Ethiopia | 700,000–1,500,000# |
| Somalia | 70,000–400,000 |
| South Africa | 3,570,000# |
| Sudan | 2,000,000–3,200,000 |
| Uganda | 300,000 |
| El Salvador | 147,000–397,000 |
| Guatemala | 100,000–500,000# |
| Honduras | 22,000 |
| Nicaragua | 390,000 |
| Peru | 80,000 |
| Afghanistan | 2,000,000 |
| Burma | 100,000–200,000# |
| Cyprus | 265,000 |
| India | 65,000* |
| Iran | 500,000* |
| Iraq | 500,000–1,000,000# |
| Lebanon | 500,000–1,000,000 |
| Philippines | 450,000 |
| Sri Lanka | 500,000* |
| USSR | 500,000 |

# Includes persons forcibly relocated in government resettlement programs as a result of their race, religion, ethnicity, social group, or imputed political opinion. Sometimes governments seek to explain these relocations as security or development measures.

*Indicates that sources vary significantly in number reported.

## Figure 4
## REFUGEES AND ASYLUM SEEKERS IN NEED OF PROTECTION AND/OR ASSISTANCE

Refugees and asylum seekers who require international protection and/or assistance are unable or unwilling to repatriate due to fear of persecution and violence in their homelands or to be permanently settled in other countries. In some cases, they may no longer require assistance, but still need international protection. Starting in 1989, USCR includes asylum seekers in Table 1, recognizing the increasing numbers of countries worldwide that have instituted asylum adjudication procedures and the need for protection and assistance while their claims are pending. In this table, totals for asylum seekers (primarily in Europe and North America) are for those persons who applied for asylum during the past year. Hundreds of thousands of other cases are pending from previous years.

| Asylum Country | Subtotal by Source Country | Total |
|---|---|---|
| **AFRICA** | | |
| **Algeria** | | **170,000*** |
| W. Sahara | 165,000* | |
| Others | 5,000 | |
| **Angola** | | **26,500** |
| S. Africa | 10,000 | |
| Zaire | 9,500 | |
| Namibia | 7,000 | |
| **Benin** | | **900** |
| Chad | 900 | |
| **Botswana** | | **800** |
| S. Africa | 300 | |
| Angola | 200 | |
| Others | 300 | |
| **Burkina Faso** | | **300** |
| Chad | 300 | |
| **Burundi** | | **90,200*** |
| Rwanda | 80,000* | |
| Zaire | 9,600 | |
| Uganda | 400 | |
| Others | 200 | |
| **Cameroon** | | **4,200** |
| Chad | 4,000 | |
| Others | 200 | |
| **Central African Republic** | | **2,800** |
| Chad | 2,600 | |
| Sudan | 100 | |
| Others | 100 | |
| **Congo** | | **2,100** |
| Chad | 1,500 | |
| Zaire | 300 | |
| Others | 300 | |

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Figure 4 cont.

| | | |
|---|---|---|
| **Djibouti** | | **46,500** |
| Somalia | 30,000 | |
| Ethiopia | 16,500 | |
| **Egypt** | | **7,500** |
| Palestinians | 5,800 | |
| Ethiopia | 700 | |
| Somalia | 600 | |
| Angola | 200 | |
| Others | 200 | |
| **Ethiopia** | | **740,000** |
| Sudan | 385,000 | |
| Somalia | 355,000 | |
| **Gabon** | | **100** |
| **Ghana** | | **100** |
| **Guinea** | | **13,000** |
| Liberia | 13,000 | |
| **Ivory Coast** | | **55,800** |
| Liberia | 55,000 | |
| Southeast Asia | 300 | |
| Others | 500 | |
| **Kenya** | | **15,500*** |
| Uganda | 6,400 | |
| Somalia | 3,000* | |
| Ethiopia | 2,800 | |
| Rwanda | 2,000 | |
| Others | 1,300 | |
| **Lesotho** | | **4,000*** |
| S. Africa | 4,000* | |
| **Liberia** | | **200** |
| **Malawi** | | **812,000** |
| Mozambique | 812,000 | |
| **Mauritania** | | **22,000** |
| Senegal | 22,000 | |
| **Morocco** | | **800** |
| **Mozambique** | | **400** |
| S. Africa | 200 | |
| Chile | 100 | |
| Others | 100 | |
| **Namibia** | | **25,000*** |
| Angola | 25,000* | |
| **Nigeria** | | **5,100** |
| Chad | 4,000 | |
| Others | 1,100 | |
| **Rwanda** | | **20,500*** |
| Burundi | 20,500* | |
| **Senegal** | | **48,000** |
| Mauritania | 43,000 | |
| Guinea Bissau | 4,800 | |
| Others | 200 | |
| **Sierra Leone** | | **100** |
| **Somalia** | | **350,000*** |
| Ethiopia | 350,000* | |
| **S. Africa** | | **201,000*** |
| Mozambique | 200,000* | |
| Lesotho | 1,000 | |
| **Sudan** | | **694,300*** |
| Ethiopia | 663,200* | |
| Chad | 24,100 | |
| Zaire | 5,000 | |
| Uganda | 2,000 | |
| **Swaziland** | | **71,700*** |
| Mozambique | 65,000* | |
| S. Africa | 6,700* | |
| **Tanzania** | | **266,200** |
| Burundi | 156,000 | |
| Mozambique | 72,000 | |
| Rwanda | 21,000 | |
| Zaire | 16,000 | |
| Others | 1,200 | |
| **Togo** | | **500** |
| Ghana | 400 | |
| Others | 100 | |
| **Tunisia** | | **200** |
| **Uganda** | | **170,500*** |
| Rwanda | 118,000* | |
| Sudan | 50,000 | |
| Zaire | 1,000 | |
| Others | 1,500 | |
| **Zaire** | | **338,800** |
| Angola | 311,500 | |
| Rwanda | 12,000 | |
| Burundi | 10,000 | |
| Uganda | 4,000 | |
| Others | 1,300 | |
| **Zambia** | | **131,700** |
| Angola | 97,000 | |
| Mozambique | 20,000 | |
| Zaire | 9,000 | |
| S. Africa | 3,200 | |
| Others | 2,500 | |
| **Zimbabwe** | | **185,500*** |
| Mozambique | 185,000* | |
| S. Africa | 500 | |
| **TOTAL AFRICA** | | **4,524,800** |

## EAST ASIA AND THE PACIFIC

| | | |
|---|---|---|
| **Hong Kong** | | **55,400** |
| Vietnam | 55,400 | |
| **Indonesia** | | **8,000** |
| Vietnam | 8,000 | |
| **Japan** | | **2,000** |
| Vietnam | 2,000 | |
| **Korea** | | **200** |
| Vietnam | 200 | |
| **Macau** | | **400** |
| Vietnam | 400 | |
| **Malaysia** | | **19,900** |
| Vietnam | 19,900 | |
| **Papua New Guinea** | | **8,100** |
| Irian Jaya | 8,100 | |
| **Philippines** | | **26,300** |
| *(First Asylum)* | | |
| Vietnam | 9,600 | |
| *(Refugee Processing Center)* | | |
| Vietnam | 6,038 | |
| Laos | 303 | |
| Cambodia | 236 | |
| *(Orderly Departure Program)* | | |
| Vietnam | 10,123 | |
| **Singapore** | | **300** |
| Vietnam | 300 | |
| **Taiwan** | | **200** |
| Vietnam | 200 | |
| **Thailand** | | **436,600** |
| *(First Asylum)* | | |
| Laos | 64,846 | |
| Burma | 38,000 | |
| Cambodia | 16,704 | |
| Vietnam | 12,500 | |
| *(In Training)* | | |
| Laos | 3,895 | |
| Cambodia | 526 | |
| *(Border Camps)* | | |
| Cambodia | 300,000 | |
| Vietnam | 152 | |
| **Vietnam** | | **16,700** |
| Cambodia | 16,700 | |
| **TOTAL EAST ASIA/PACIFIC** | | **574,100** |

## EUROPE AND NORTH AMERICA

| | | |
|---|---|---|
| **Austria** | | **22,800** |
| **Belgium** | | **8,000** |
| **Canada** | | **21,700+** |
| **Cyprus** | | **1,000** |
| **Denmark** | | **4,600** |
| **France** | | **60,000** |
| **Germany** | | **121,000++** |
| **Hungary** | | **27,000** |
| **Netherlands** | | **14,000** |
| **Norway** | | **4,400** |
| **Sweden** | | **32,000** |
| **Switzerland** | | **24,400+** |
| **Turkey+++** | | **233,000*** |
| Iran | 200,000* | |
| Iraq | 33,000 | |
| **United Kingdom** | | **10,000** |
| **United States** | | **101,700** |
| Nicaragua | 35,400 | |
| El Salvador | 29,700 | |
| Guatemala | 15,500 | |
| Others | 21,100 | |
| **Yugoslavia** | | **8,000** |
| **Other European (Greece, Italy, Portugal, Spain)** | | **7,000** |
| **TOTAL EUROPE/ NORTH AMERICA** | | **700,600+** |

## LATIN AMERICA AND THE CARIBBEAN

| | | |
|---|---|---|
| **Argentina** | | **2,100*** |
| Chile | 1,400* | |
| Southeast Asia | 400 | |
| Europe | 200 | |
| Others | 100 | |
| **Belize** | | **5,100*** |
| El Salvador | 4,000 | |
| Guatemala | 1,100* | |
| **Bolivia** | | **200** |
| **Brazil** | | **200** |
| Europe | 100 | |
| Chile | 100 | |
| **Chile** | | **100** |
| Europe | 100 | |
| **Colombia** | | **700** |
| Chile | 600 | |
| Others | 100 | |
| **Costa Rica** | | **33,400*** |
| Nicaragua | 26,500* | |
| El Salvador | 4,000* | |
| Cuba | 2,500 | |
| Others | 400 | |
| **Cuba** | | **3,800** |
| **Dominican Republic** | | **1,600*** |
| **Ecuador** | | **700** |
| Chile | 400 | |
| Others | 300 | |
| **El Salvador** | | **500** |
| Nicaragua | 500 | |
| **French Guiana** | | **10,000** |
| Suriname | 10,000 | |
| **Guatemala** | | **4,400*** |
| Nicaragua | 3,300* | |
| El Salvador | 1,100* | |
| **Honduras** | | **34,900*** |
| Nicaragua | 23,600* | |
| El Salvador | 10,900* | |
| Guatemala | 400* | |
| **Mexico** | | **46,300*** |
| El Salvador | 3,700* | |
| Guatemala | 41,300* | |
| Others | 1,300 | |
| **Nicaragua** | | **7,400** |
| El Salvador | 7,000 | |
| Guatemala | 400 | |
| **Panama** | | **1,200** |
| El Salvador | 700 | |
| Nicaragua | 400 | |
| Others | 100 | |
| **Peru** | | **700** |
| Cuba | 400 | |
| Europe | 200 | |
| Chile | 100 | |
| **Uruguay** | | **100** |
| **Venezuela** | | **200** |
| **TOTAL LATIN AMERICA/ CARIBBEAN** | | **152,800** |

## MIDDLE EAST AND SOUTH ASIA

| | | |
|---|---|---|
| **Gaza Strip** | | **469,400** |
| Palestinians | 469,400 | |
| **India** | | **260,800*** |
| Sri Lanka | 103,000 | |
| China (Tibet) | 100,000 | |
| Bangladesh | 50,000* | |
| Afghanistan | 5,500 | |
| Burma | 800 | |
| Others | 1,500 | |
| **Iran** | | **2,825,000*** |
| Afghanistan | 2,350,000 | |
| Iraq | 475,000* | |
| **Iraq** | | **60,000*** |
| Iran | 60,000* | |
| **Jordan** | | **899,800** |
| Palestinians | 899,800 | |
| **Lebanon** | | **298,700** |
| Palestinians | 294,300 | |
| Others | 4,400 | |
| **Nepal** | | **12,000** |
| China (Tibet) | 12,000 | |
| **Pakistan** | | **3,588,000*** |
| Afghanistan | 3,579,000 | |
| Iran | 9,000* | |
| **Syria** | | **272,800** |
| Palestinians | 272,800 | |
| **West Bank** | | **398,400** |
| Palestinians | 398,400 | |
| **Yemen Arab Republic** | | **56,700*** |
| PDR of Yemen | 55,000* | |
| Ethiopia | 1,700 | |
| **TOTAL MIDDLE EAST/ SOUTH ASIA** | | **9,141,600** |

**GRAND TOTAL 15,093,900**

* Indicates that sources vary significantly in number reported.

\+ Another 450,000 asylum applicants from previous years are estimated to be backlogged in Europe and North America, awaiting decisions on their asylum claims. This includes more than 100,000 in Canada and 40,000 in Switzerland.

++ Does not include 720,000 ethnic Germans who entered as immigrants in 1988.

+++ Does not include 250,000 ethnic Turks from Bulgaria, admitted as immigrants.

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## THE ROLE OF THE UNITED NATIONS HIGH COMMISSIONER FOR REFUGEES (UNHCR)

### Mandate

The United Nations High Commissioner for Refugees (UNHCR) is the United Nations agency charged with protecting and providing material assistance to refugees. Changing world circumstances have forced refugees to remain in countries of "temporary" asylum under UNHCR protection for great lengths of time. The Palestinians, though cared for by another U.N. agency, have been refugees for several generations. Many Cambodian, Lao and Vietnamese refugees have been in camps eight and nine years.

While the Soviet Union has withdrawn from Afghanistan, there are still several million Afghan refugees in Pakistan. For such refugees, the UNHCR role in working for protection of refugees is essential. The protection of refugees' legal rights enables them to live with greater freedom from fear of attack, persecution and imprisonment. It protects them from being involuntarily returned to their homelands and from separation from their families. UNHCR protection also provides access to services and travel documents.

### Material Assistance

UNHCR material assistance offers emergency and maintenance funds for refugees' basic needs until a long-term solution can be found. The UNHCR subcontracts with organizations such as Catholic Relief Services, Jesuit Refugee Service, and the International Catholic Migration Commission to serve refugees in camps and settlements. Material assistance is also provided by the United Nations Border Relief Operation (UNBRO), which serves at the Thai-Cambodian border, and the United Nations Relief and Work Agency (UNWRA), serving Palestinians. The World Food Program provides significant aid as well.

### Invited Guest

The "host" country to which refugees have fled for asylum can either aid the refugees itself, refuse them entry and asylum, or call on the UNHCR to work with the government to meet refugees' needs. UNHCR can provide assistance if invited in by the host government; acting under its mandate to protect refugees, the UNHCR General Assembly can intervene with governments if fundamental rights (such as no forced repatriation) are abused or threatened. Since the great majority of refugees are fleeing poor countries to equally poor countries, host countries usually request material assistance from the world community.

**Figure 5**

*Chart by Suzy Comerford*

**Figure 6**

**SIGNIFICANT VOLUNTARY REPATRIATIONS—1989**

Voluntary repatriation numbers reflect estimates of refugees who spontaneously returned to their homelands, as well as those people who participated in formal programs administered by UNHCR. This is not a comprehensive list, and no total is given.

| TO | FROM | NUMBERS |
|---|---|---|
| Namibia | Angola, Zambia, Cuba and others | 41,100 |
| Chad | Cameroon, CAR, West Africa | 3,700 |
| Mozambique | Malwai, Zimbabwe | 11,600 |
| El Salvador | Honduras, Nicaragua | 3,100 |
| Nicaragua | Honduras, Costa Rica | 3,600 |
| Laos | Thailand | 1,700 |
| Vietnam | Hong Kong | 950 |

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The UNHCR focuses on finding permanent solutions for refugees. This requires delicate negotiation with the governments of the nations from which refugees flee. From the onset, the UNHCR's goal is to enable a refugee to cease being a refugee and to get on with a normal life. The three basic roads leading to normal life are called the three "durable solutions."

1. Voluntary Repatriation

Through the option of voluntary repatriation, a refugee ceases being a refugee by voluntarily returning to a safe homeland. This is the best durable solution. It allows a refugee to return home to a familiar lifestyle and culture. The UNHCR provides material asistance and counseling services to refugees returning to their home countries. Figure 6 shows the small number of refugees for whom voluntary repatriation was viable in 1989.

2. Local Integration

Here a refugee, generally with assistance from the UNHCR, is settled permanently in the country of first asylum. In time, these individuals would become citizens with full legal rights and protections within the host country. This option has been a traditional solution for refugees in Africa. But again, growing numbers of the world's refugees are hosted by some of the poorest nations on earth, making long-term integration difficult in nations struggling with their own populations' development.

3. Resettlement

In this case, a refugee is moved from the country of asylum to a "third country," for permanent resettlement. This is the least desirable solution for the refugee as well as for the world community. For a refugee it means leaving a beloved homeland, culture, family, friends and a familiar place in society for a very foreign land with no guarantee of a hospitable welcome. It is an expensive process for the resettlement countries (U.S., Canada, France, Australia), and it does not provide a workable solution for most of the millions of refugees forced to flee their homes.

## HOW REFUGEE RELIEF IS FINANCED

1. **International Relief** is financed through many sources, including donations from the asylum countries, governmental donations, private citizens, corporate contributions, and funds and in-kind services garnered from the many arms of the United Nations agencies. Predominantly, however, basic refugee relief itself is funded through inter-governmental donations to the United Nations High Commissioner for Refugees. Figures 7 and 8 list the 1989 contributions to refugee relief from the top contributing nations.

2. **Domestic Resettlement**

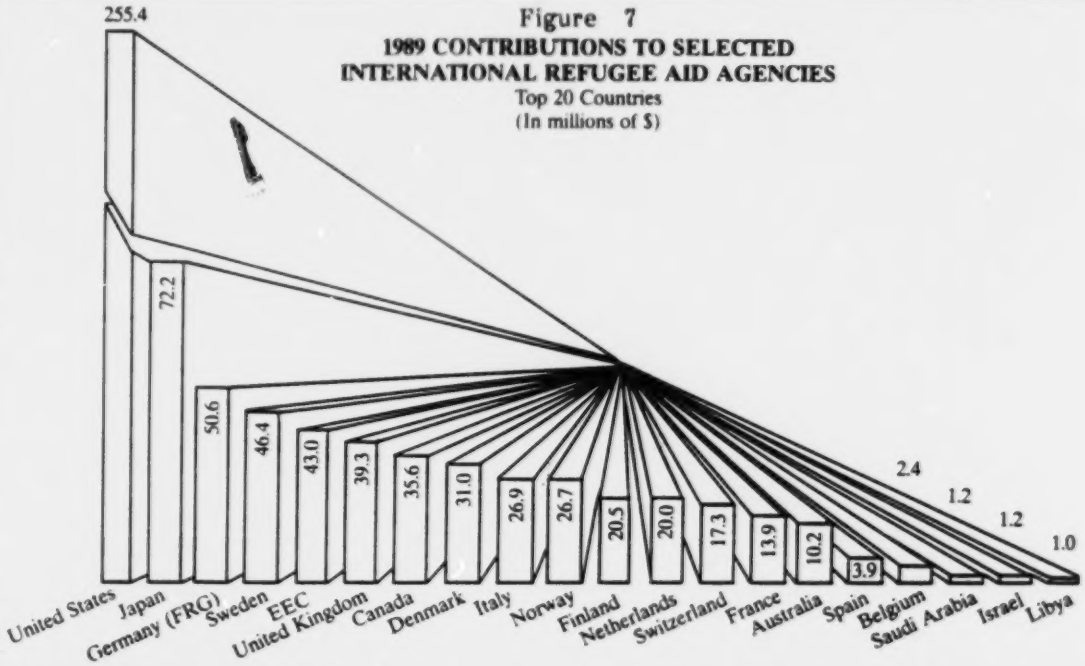
Through the United States Department of State, voluntary agencies (commonly called *volags*) resettle refugees in this country. The list of volags currently funded by the State Department to resettle refugees reveals the ecumenical, cooperative nature of U.S. Refugee resettlement:

- American Council for Nationalities Service
- American Fund for Czechoslovak Refugees, Inc.
- Church World Service
- Hebrew Immigrant Aid Society
- International Rescue Committee
- Lutheran Immigration and Refugee Service
- Polish American Immigration and Relief Commission, Inc.
- Episcopal Migration Ministries of the Presiding Bishops' Fund for World Relief
- Tolstoy Foundation, Inc.

Figure 7

**1989 CONTRIBUTIONS TO SELECTED INTERNATIONAL REFUGEE AID AGENCIES**

Top 20 Countries
(In millions of $)




**NOTE ON TABLE 8 and GRAPH:** Table 8 and this graph report the amounts of financial assistance provided to international agencies by countries. The relative significance of contributions should be considered not only in terms of absolute size, but also in relation to population and gross national product. Included are estimated 1989 contributions to UNHCR, ICM, and UNRWA.

Each country's contributions to the European Community are not reflected. Bilateral aid, some forms of aid that are not exclusively or even primarily designated for refugees, and aid through such agencies as the World Bank, which may benefit refugees, are also not reflected.

Figure 8

**1989 CONTRIBUTIONS TO INTERNATIONAL REFUGEE AID AGENCIES**

Top 20 Countries
(Ranked by contribution per capita)

| Country | Contribution Per Capita | Population (in millions) | Contribution+ (millions) | GNP Per Capita |
|---|---|---|---|---|
| Norway | $6.35 | 4.2 | $ 26.7 | $17,110 |
| Denmark | 6.09 | 5.1 | 31.0 | 15,010 |
| Sweden | 5.46 | 8.5 | 46.4 | 15,690 |
| Finland | 4.10 | 5.0 | 20.5 | 14,370 |
| Switzerland | 2.62 | 6.6 | 17.3 | 21,250 |
| Luxembourg | 1.39 | .4 | .6 | 15,860 |
| Canada | 1.35 | 26.3 | 35.6 | 15,080 |
| Netherlands | 1.34 | 14.9 | 20.0 | 11,860 |
| United States | 1.02 | 248.8 | 255.4 | 18,430 |
| Germany (FRG) | .82 | 61.5 | 50.6 | 14,460 |
| United Kingdom | .68 | 57.3 | 39.3 | 10,430 |
| Australia | .60 | 16.8 | 10.2 | 10,900 |
| Japan | .58 | 123.2 | 72.2 | 15,770 |
| Qatar | .50 | .4 | .2 | 12,360 |
| Kuwait | .47 | 2.1 | 1.0 | 14,870 |
| Italy | .46 | 57.6 | 26.9 | 10,420 |
| Israel | .25 | 4.5 | 1.2 | 6,810 |
| France | .24 | 56.1 | 13.9 | 12,860 |
| Libya | .24 | 4.1 | 1.0 | 5,500 |
| Belgium | .24 | 9.9 | 2.4 | 11,360 |

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- U.S. Catholic Conference: Migration and Refugee Services
- World Relief Refugee Service

Each voluntary agency receives a government grant for every refugee it resettles. That grant only begins to cover the cost of resettling a refugee, who arrives in this country needing many of the same things he or she needed while in the refugee camp:

- food, clothing, shelter;
- medical care;
- cultural orientation;
- moral and spiritual support;
- friendship;
- language training;
- job opportunities.

While the State Department contract only requires the volags to see that a refugee's needs are met for the first 90 days to preclude the use of public assistance, most volags offer some services for as long as it takes a refugee to reach self-sufficiency. Because the government funds are insufficient to pay for all the services a volag must offer, the volags depend heavily upon the love and generosity of a caring community. In many dioceses, as much as 80% of the direct assistance an office is able to give refugees comes from community donations of goods, services, and financial assistance.

### 3. Assessing A Nation's Financial Capability for Resettling Refugees

Between 1975 and January 1990, some 1,316,727 refugees had been resettled in the United States. Another 2,024,500 refugees have been resettled in various other parts of the world. The U.S. cares for just under half of the world's resettled refugees. The U.S. figure far exceeds that of Canada, the next largest resettlement nation. When we look at the American public's response to documented refugees described above, we see an exemplary domestic resettlement program, a major commitment of time, money and manpower to serving refugees entering this country. The refugee resettlement program is perhaps one of this country's most successful private/public collaborative efforts.

But several other factors are important to assessing a given nation's resettlement capabilities. The ratio of refugees to total population is one. In 1988, the U.S. ranked fifth. In the U.S., there are approximately 199 citizens for every refugee among us. Countries like Namibia (1/43), Australia (1/104) and Canada (1/104) have opened their doors wide enough to welcome much larger ratios of refugees.

Another key factor in assessing a nation's resettlement capability is economy. Of the top countries offering resettlement opportunities in 1988, the U.S.--with a Gross National Product/ per capita of $17,500--was second behind Switzerland, while 7 poorer countries resettled more refugees per capita than the U.S. In per-capita contributions to refugee aid agencies, the U.S. ranked ninth in 1989, with a per capita average of $1.02. Our large population and great wealth yield large <u>total</u> contributions, but person-to-person, we rank ninth in the world community.

## THE POLITICS OF NATIONAL DETERMINATIONS ON REFUGEE STATUS

<u>Duties and Responsibilities</u>

Granting refugee status implies a certain set of duties and responsibilities for both the government and the individuals concerned. While refugees fall under the laws of the host country, governments who are signatories of the U.N. refugee Convention/Protocol are bound by international law to permit refugees to carry on with their lives in their new homes regardless of their race, religion and national origin. For their

part, refugees are expected to abide by the host nation's laws.

National Policy

Despite the humanitarian nature of refugee assistance, national and international political concerns still affect a given nation's refugee policies. Friendly relations between a refugee producing country and a potential receiving nation can negatively color the potential receiving nation's receptivity and policy. Likewise, hostile relations between two such countries--as between Cambodia and Thailand--can facilitate a policy of greater openness and warmer government reception for those fleeing persecution.

Policy Affects Selection

While refugee status may be conferred on individuals and groups in temporary asylum, it does not assure resettlement in another country. Each nation has its own policies and criteria for acceptance. Strong prior ties to the country of resettlement either through previous government-related employment in the prospective country of resettlement or corporate employment, are often criteria for acceptance, as are close family ties in the resettlement country. Refugees typically apply to a series of countries with the hopes that one will offer them a chance for a new life.

## U.S. LAW AND REFUGEES

The United States is a nation settled and made great by immigrants of all kinds. According to historian Maldwyn Jones, immigration has been "America's 'raison d'etre' and the most persistent and the most pervasive influence in her development."

Refugees are a relatively small but important aspect of the larger U.S. immigration picture. Prior to passage of the Refugee Act of 1980, refugee admissions were determined by Presidential discretion, usually in reaction to a refugee-creating crisis, such as Vietnam's 1975 fall to Communism.

### A Brief History of U.S. Immigration

Major waves of immigrants and refugees

1789 - 1980:
Fifty million people resettle in the U.S.; 85% are Europeans and Canadians.

1840 - 1880:
The U.S. receives an annual average of 250,000 immigrants, most from countries that have already sent many immigrants.

1900 - 1910:
Nine million newcomers arrive, many from cultures new to America--especially prominent are Southern and Eastern Europeans.

1975 - 1985:
Following the Communist takeovers in Southeast Asia, more than 700,000 Vietnamese, Cambodian and Lao refugees are resettled in the United States.

The development of immigration law

1492 - 1875:
America is open to everyone. Refugees fleeing religious persecution are the new world's first settlers.

1875:
Responding to fears that immigrants are an economic threat, the U.S. government begins to control immigration. Its first laws are designed to control the kind of people who should be excluded from immigration, a list which grows over the next thirty years:

1875 excludables--prostitutes and convicts of other than political crimes

1882 excludables--lunatics, idiots and other people who might become public charges

In addition, the Chinese Exclusion Act suspends Chinese immigration for the next 60 years.

1907 excludables--polygamists, people convicted of crimes of depravity, paupers, people suffering from dangerous diseases, epileptics, the insane, professional beggars, and anarchists and other political radicals

1917:
Nearly all immigration from Asia is banned.

1921:
Widespread anti-immigrant sentiment leads Congress to impose immigration quotas for different nations. These nationality quotas favor people from already-established ethnic groups (Northern and Western Europeans), while restricting immigration from Southern and Eastern Europe. Most Asians are completely excluded. No quotas are set for Western Hemisphere nations.

1924:
National Origins Law gives preference to immigrants from European nations that have already sent many immigrants.

1939:
Refusing to exceed the nationality quota for Germany, Congress does not admit 20,000 Jewish children from Germany.

1952:
Congress passes the Immigration and Nationality Act. As amended in 1965, this law still governs U.S. immigration. Its main provisions include the following:

- eliminating exclusion of Asians;
- assigning small quotas to China, Japan, Korea, Philippines, India, and Southeast Asia;
- eliminating race as a criteria for citizenship eligibility;
- establishing rules for visitors, naturalization, and procedures for excluding and deporting undesirable aliens.

The 1965 amendments replaced national-origins quotas with a complicated priorities system. Refugees was the last of seven priority categories.

1980:
**Congress Passes the Refugee Act**

The Refugee Act of 1980 (Public Law 96-212) marks the first comprehensive legislative effort to form national refugee policy with provisions for refugees and asylees. Refugees are individuals applying for asylum from outside the U.S.; asylees are individuals already inside the U.S. when they request refugee status. An example of an asylee is a Soviet seaman who jumps ship in New York harbor and then asks the U.S. government for asylum.

This legislation marked the first time that special preference for refugees escaping from communist countries was formally dropped from our refugee policy. Prior to 1980, very few individuals not originating from communist nations were granted refugee or asylee status. There has been pressure in recent years to reinstate this policy.

The Refugee Act reconciles U.S. law with the internationally accepted, U.N. definition of refugees. It was written to provide permanence and systematic procedure to refugee policy. While the Refugee Act of 1980 provides the legal apparatus for accepting refugees, it is within the implementation phases of the Act that discretion and policy can positively or negatively influence the law of the land. It is in implementation that we grapple with the letter of the law versus the spirit of the law.

1986:
Congress passes the Immigration Reform and Control Act, enabling undocumented aliens who have been living illegally in the United States since before January 1982 to legalize their status. It aimed to reduce illegal immigration to the U.S. by penalizing employers who hired undocumented aliens.

---

There are four general immigration classifications applied to aliens in the United States, each with varying legal and technical implications.

**Immigrants:** Persons who are admitted to the U.S. under a set of preference categories related to family relations in the U.S. or special skills which are in short supply.

**Non-immigrants:** Persons in the U.S. temporarily (e.g., foreign students, visitors, business people).

**Refugees:** Persons who meet the U.S. definition of refugee and who are determined to be of special interest.

**Undocumented:** Persons in the U.S. who either overstayed their temporary visas or who arrived without proper documentation.

## HOW THE U.S. SETS REFUGEE CEILINGS

### Numbers

#### Overall immigration

Every year, thousands of people from other countries come to live in the U.S. The legal annual limit for regular immigration is 270,000. For various reasons such as status as special immigrants, overseas employees of the U.S. government, Panama Canal Act applications, and relationship to U.S. citizens, an additional 300,000 people above and beyond the regular immigration ceiling enter the U.S. legally every year. Refugees are another category admitted to the U.S. above and beyond the regular immigration ceiling. They usually comprise a relatively small percentage of the total number of newcomers entering the United States each year.

| | |
|---|---|
| 1989 Immigrants: | 532,770 |
| 1989 Refugees: | 107,230 |

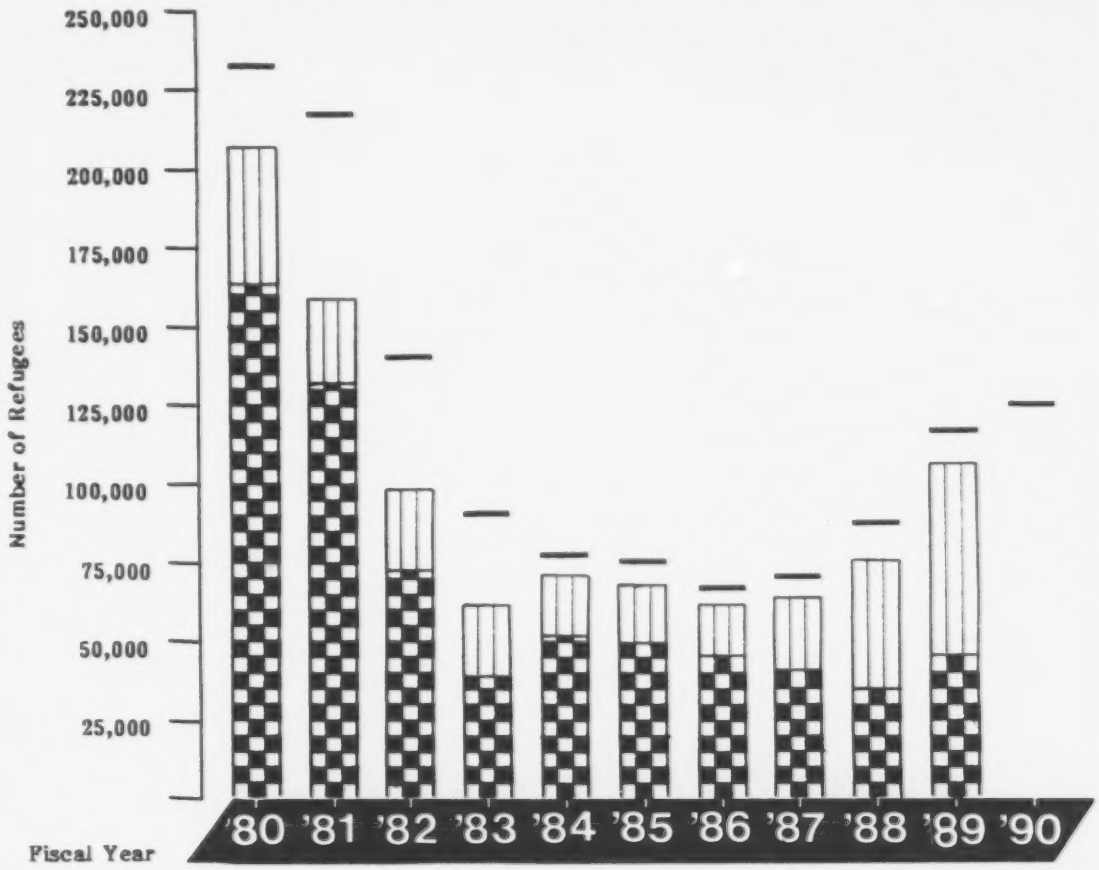
#### Refugees

In accordance with the Refugee Act of 1980, the Administration submits a refugee admissions proposal to Congress for the following year. Consultations between the Administration and the Congress determine the Refugee Ceiling, the maximum number of refugees permitted to enter the U.S. in a given fiscal year. But, despite the growing numbers and needs of refugees, we have never given refuge to as many refugees as the established ceiling allows. Between 1981 and 1987, the U.S. reduced the refugee admissions number by half. In 1988, the ceiling rose slightly to 83,500. The 1989 and 1990 ceilings were both significantly higher.

Reductions in U.S. admissions can have serious international implications. U.S. refugee ceilings influence other resettlement nations as they set their own refugee policies and priorities. Even more serious is the impact on first asylum nations. These "host" countries, largely not affluent and usually beset with serious economic and development problems of their own, find it difficult to give temporary asylum to refugees when voluntary repatriation is unlikely and opportunities for resettlement are shrinking. Figure 9 illustrates the discrepancies between the refugee ceilings and actual U.S. admissions.

Figure 9

## U.S. REFUGEE ADMISSIONS CEILINGS AND ACTUAL REFUGEE ADMISSIONS




— = Admissions ceiling for the fiscal year, set by the Administration

Total Actual Admissions

= Refugees resettled from Africa, E. Europe, Soviet Union, Latin America, the Near East and South Asia.

= Refugees resettled from Southeast Asia (Vietnam, Cambodia and Laos)

| | 1981 | 1982 | 1983 | 1984 | 1985 | 1986 | 1987 | 1988 | 1989 | 1990 |
|---|---|---|---|---|---|---|---|---|---|---|
| Ceiling | 217,000 | 140,000 | 90,000 | 72,000 | 70,000 | 67,000 | 70,000 | 83,500 | 116,500 | 125,000 |
| Actual | 159,252 | 97,355 | 61,681 | 71,113 | 68,045 | 62,440 | 64,828 | 76,487 | 107,230 | — |
| Resettled through Catholic Network | 64,142 | 45,636 | 24,900 | 28,709 | 28,136 | 24,431 | 25,003 | 27,027 | 38,062 | — |

Source: U.S. Committee for Refugees
MRS/New York

The U.S. ceiling for 1989 refugee admissions was set at 116,500, a figure further divided regionally.

| | |
|---|---|
| Africa: | 2,000 |
| Lat. America & Caribbean: | 3,500 |
| Near East & South Asia: | 7,000 |
| USSR: | 50,000 |
| Southeast Asia: | 50,000 |
| Unallocated Reserve: | 4,000 |
| **TOTAL CEILING** | **116,500** |

The 1990 refugee ceiling was set at 125,000.

Criteria

There are thousands more refugees requesting asylum in the United States than we allow to enter. To protect the interests of the U.S. as well as to ensure an equitable asylum process, the U.S. has developed refugee admissions procedures. To be considered for admission, refugees must meet the following criteria. Meeting these criteria, however, does not assure acceptance.

a. Individual must meet the definition of a refugee (Refugee Act of 1980).

b. Individual must be among those refugees determined during the consultation process to be of special humanitarian concern to the U.S.

c. Individual must be admissable under U.S. law.

d. Individual cannot already be firmly resettled in any other foreign country.

Refugees who meet all of the above criteria are evaluated through the WORLDWIDE PRIORITIES SYSTEM. This system uses an administrative process for identifying refugees with significant ties to the U.S. and those for whom the U.S. has compelling concern. It is a six-tier, weighted admissions criteria through which refugee applicants are evaluated. The following was adapted from from a report from the U.S. Coordinator for Refugee Affairs.

**Priority 1.** Compelling Concern/Interest: Refugees in danger of immediate loss of life where there appears to be no alternative to resettlement in the U.S., or refugees of compelling concern to the U.S., e.g., political prisoners/dissidents.

**Priority 2.** Former U.S. Government Employees: Refugees who were employees of the U.S. government at least one year prior to claim of refugee status, and unofficial employees who were so associated with the U.S. government to have appeared to be official employees.

**Priority 3.** Family Reunification: Refugees who are spouses, sons, daughters, parents, grandparents, unmarried minor grandchildren of persons in the U.S.

**Priority 4.** Other Ties to the U.S.: Refugees employed by U.S. Foundations, U.S. Voluntary Agencies, or U.S. business firms for at least one year before the claim of refugee status, refugees trained in the U.S. or abroad under U.S. government auspices.

**Priority 5.** Additional Family Reunification: Refugees who are married siblings, unmarried grandchildren who have reached their majority, or married grandchildren of persons in the U.S., also more distantly related individuals who are part of the family group and who depend on the family for support.

**Priority 6.** Otherwise of National Interest: Other refugees in specified regional groups whose admission is of national interest.

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## RESETTLEMENT IN THE UNITED STATES

When voluntary repatriation is impossible and local integration is not an option, refugees may apply to other nations for resettlement. This process is begun by registering with the UNHCR as a refugee. What follows is a lengthy, systematized partnership between Private Voluntary Agencies (Volags--often church related), state and local government, and the federal government. The Bureau for Refugee Programs of the U.S. Department of State is responsible for processing refugees who wish to be resettled in the U.S. The voluntary agencies are involved to varying degrees in this process overseas. Refugees and their documents are then examined by the Immigration and Naturalization Service, which determines whether applicants qualify for admission to the U.S.

### Before a Refugee Arrives

Processing Procedures

1. Pre-screening of those individuals identified by UNHCR who need resettlement.

2. Review of file--Refugee Officer from U.S. Department of State looks at security checks and priority classification, and resolves outstanding questions.

3. Immigration and Naturalization Officer Interview--Actual determination made on behalf of U.S. government as to individual's claim to refugee status and admissibility to the U.S. under existing law.

4. Sponsorship Assurance--Sponsorship arranged and verified by one of the national agencies.

5. Medical Screening--to ensure refugee poses no health hazards and is not precluded from admission by U.S. immigration law.

6. Transportation--by Intergovernmental Committee for Migration to U.S. Refugees sign an interest-free loan agreement with the U.S. government which pays for transportation fees. After a period of transition, refugees are responsible to repay the loans.

### At the Refugee Processing Centers

Many refugees receive English as a Second Language instruction (ESL) and Cultural Orientation (CO) before leaving for the U.S. A special school program for young refugees gives children important orientation to the U.S. high school system. These programs are carried out overseas, primarily for Southeast Asian and Ethiopian refugees. Small programs are also available to Eastern European refugees. Geared to wage-earners, they promote job readiness, facilitate adaptation to life in the U.S., and help refugees develop skills to help them achieve self-sufficiency as quickly as possible in the U.S. Any necessary medical treatment is also completed at the processing center.

### Upon Arrival to The U.S.

(The following is excerpted from UNHCR materials.)

The number of refugees admitted to the U.S. annually requires that funding and people who provide assistance be used as effectively and efficiently as possible. This is achieved through organized co-operation among the voluntary refugee resettlement agencies, mutual assistance associations, and the federal, state and local government agencies.

The documents of those refugees coming to the U.S. are sent to the InterAction, the national voluntary agencies' umbrella agency. There, cases are divided among the voluntary agencies responsible for refugee resettlement through agreements with the State Department. Before the refugee arrives, the sponsoring agency recruits and trains

volunteers who will assist in the sponsorship process. In conjunction with the U.S. Catholic Conference's Office of Migration and Refugee Services, refugee resettlement offices in nearly every U.S. diocese are responsible for resettling the largest volag proportion of all refugees admitted annually to the United States.

Voluntary agencies try to resettle refugees where they have relatives, or, if they have no U.S. contacts, in areas where there are refugee support groups such as ethnic organizations called mutual assistance associations. They aim at the same time to avoid adding to those areas that already have large refugee populations. These placements are not always successful, leading to "secondary migration" to other parts of the country. Such refugees may feel that a new location offers better training and employment opportunities, or a closer proximity to relatives or established ethnic communities.

Reception and Placement Grants

The State Department gives reception and placement grants to the national voluntary agencies to support initial resettlement activities. Each agency has a network of local resettlement offices, whose staffs are responsible for many different kinds of assistance to refugees: they locate initial housing; collect furniture and clothing for refugees; provide cash for rent, food, and medical bills; acquaint refugees with the local schools, shops and medical services; provide transportation; help refugees apply for jobs, social security cards, and driver's licenses; and help them enroll in educational and training programs.

A survey conducted by Church World Service of 4,500 of their cases from Fiscal Year 1980 to Fiscal Year 1983 showed that sponsors contributed "a median average of $4,850 in cash, goods and services, and time towards the resettlement of a single refugee case." The primary goal of all this assistance is early refugee self-sufficiency.

Sponsorships by the voluntary agencies can take one or a combination of forms. For voluntary agencies with religious affiliations, a church congregation may be the sponsor. Sometimes a family or group of families sponsors the refugee. When an arriving refugee is joining relatives in the U.S., those relatives may act as sponsors to the degree that they are able. In all these instances, the local staff of the voluntary agency provides professional guidance and monitoring throughout the process. And in some cases, the voluntary agency's staff itself, supplemented by volunteers, provides core services to the refugee.

Southeast Asians are the largest group of recent refugee arrivals in the U.S., now numbering more than 930,000. Their unemployment rate tends to be higher than for the general U.S. population, which may be the result of conditions of the job market, problems with family life, health problems, refugees seeking training and education before going into the job market, and lack of language skills. Statistics show, however, that a few years after arrival in the U.S., the number of these refugees in the labor force increases and their unemployment rate decreases significantly. Meanwhile, voluntary agencies only have financial resources to provide support on a short-term basis. If refugees need more time, help and training to find jobs, some assistance is available through the Health and Human Services Office of Refugee Resettlement.

Refugees' use of the public welfare system has caused concern that the spiraling costs of domestic resettlement might lead to a restriction in the number of refugees admitted to the U.S. A variety of programs have been initiated to help counter this trend, including the U.S. Catholic Conference's use of private resources in place of public funding in the "Chicago Project," which successfully helped refugee arrivals reach self-sufficiency as quickly as possible. In general, though, most agree that cooperation among the government

agencies, voluntary agencies, and the volunteer on the street is the key to this country's successful resettlement program.

Where the refugees are resettled

Between 1975 and 1989, almost a million and a half refugees resettled in the U.S., from the following regions:

| | |
|---|---|
| **Africa** | 20,567 |
| **Southeast Asia** | 930,158 |
| **Eastern Europe** | 99,408 |
| **Soviet Union** | 168,852 |
| **Latin America** | 34,837 |
| **Near East & S. Asia** | 60,634 |
| **Miscellaneous** | 2,271 |
| **TOTAL:** | **1,316,727** |

Refugees from every region have been resettled in communities all over the country. Figure 10 provides a breakdown of numbers of refugees arriving from each major region of the world between 1980 and 1989.

The Catholic community has been a major force in refugee resettlement throughout this century. Since the mid-seventies, the Catholic network of diocesan refugee resettlement offices has usually been responsible for resettling nearly half of all refugees entering this country each year. Figure 11 is a state by state listing of most of the refugees resettled by the Catholic Church network during calendar year 1989.

Figure 12 illustrates the location of our nation's largest group of recent refugees--those from Cambodia, Laos and Vietnam.

## THE UNITED STATES AS A FIRST ASYLUM COUNTRY

Not since much earlier in this continent's history, when people fled directly here to escape religious persecution, has ours been a land of free and easy first asylum for refugees. During the 20th century, the United States' roles in solving the international refugee crisis have been primarily those of financial contributor, and provider of third country resettlement opportunities.

Meanwhile, the last three decades have seen hundreds of thousands of people fleeing their homelands and seeking first asylum in the U.S. Cubans fleeing the Castro regime, Haitians fleeing the Duvalier dictatorships, Central Americans fleeing political upheaval and civil war: large numbers of each group have sought first asylum here. How has the U.S. responded to this first asylum crisis?

The U.S. and First Asylum

The following 2-paragraph analysis of current U.S. response to first asylum seekers was adapted from the U.S. Committee for Refugees' World Refugee Survey--1985 in Review.

While the United States continues to maintain its leadership in international refugee assistance and resettlement from abroad, its practices toward people seeking first asylum in this country have been criticized as not reflecting those same high standards of refugee protection. These practices include the interdiction of Haitians at sea, long-term detention of asylum seekers, and the deportation of Salvadorans and other Central Americans.

Criticism of U.S. asylum determination procedures has focused on their susceptibility to foreign policy biases. Statistics show generally higher rates of approval for applicants from communist countries and particularly low rates for Salvadorans and Guatemalans.

**Figure 10**

REFUGEE ARRIVALS IN THE UNITED STATES

| AREA | 1989 | 1988 | 1987 | 1986 | 1985 | 1984 | 1983 | 1982 | 1981 | 1980 |
|---|---|---|---|---|---|---|---|---|---|---|
| Africa | 1,922 | 1,588 | 1,994 | 1,315 | 1,953 | 2,747 | 2,648 | 3,326 | 2,119 | 955 |
| Asia | 45,684 | 35,015 | 40,112 | 45,454 | 49,970 | 51,960 | 39,408 | 73,522 | 131,139 | 163,799 |
| Eastern Europe | 8,984 | 7,818 | 8,606 | 8,713 | 9,350 | 10,285 | 12,083 | 10,780 | 6,704 | 5,025 |
| Soviet Union | 39,553 | 20,421 | 3,694 | 787 | 640 | 715 | 1,409 | 2,756 | 13,444 | 28,444 |
| Latin America | 2,605 | 2,497 | 315 | 173 | 138 | 160 | 568 | 602 | 2,017 | 6,662 |
| Near East and South Asia | 6,980 | 8,415 | 10,107 | 5,998 | 4,861 | 5,246 | 5,465 | 6,369 | 3,829 | 2,231 |
| Unallocated Reserve | 1,538 | 733 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| TOTALS | 107,266 | 76,487 | 64,828 | 62,440 | 45,351 | 71,113 | 61,681 | 97,355 | 159,252 | 207,116 |

**Figure 11**

**Catholic Refugee Resettlement in 1989**

Alabama: 110
Alaska: 25
Arizona: 508
Arkansas: 87
California: 10,080
Colorado: 179
Connecticut: 509
Delaware: 29
District of Columbia: 508
Florida: 1295
Georgia: 340
Hawaii: 175
Idaho: 26
Illinois: 692
Indiana: 71
Iowa: 162
Kansas: 326
Kentucky: 253
Louisiana: 369
Maine: 228
Maryland: 110
Massachusetts: 929
Michigan: 687
Minnesota: 428
Mississippi: 73
Missouri: 361
Nebraska: 152
Nevada: 263
New Jersey: 1999
New Mexico: 232
New York: 931
North Carolina: 257
Ohio: 273
Oklahoma: 260
Oregon: 319
Pennsylvania: 785
Rhode Island: 136
South Carolina: 54
Tennessee: 467
Texas: 1921
Utah: 365
Vermont: 6
Virginia: 930
Washington: 774
West Virginia: 21
Wisconsin: 1246
Guam: 5
Puerto Rico: 4

Source: MRS/New York

Figure 12

## SOUTHEAST ASIAN REFUGEES: ESTIMATED CUMULATIVE STATE POPULATION* INCLUDING ENTRIES FROM 1975 THROUGH SEPTEMBER 1989

* Adjustments for secondary migration through FY 1988. All totals rounded to the nearest hundred.

† Arrival figures for the District of Columbia are overstated because they are based on the address of the sponsoring organization. Most of those persons are thought to settle directly in nearby Maryland or Virginia.

Source: Office of Refugee Resettlement / U.S. Department of Health and Human Services

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There is additional concern that U.S. policy has increasingly emphasized control and enforcement over the humanitarian principles incorporated into international and U.S. law.

## Cubans in First Asylum

Since 1959, hundreds of thousands of Cubans have fled their homeland, including more than 125,000 released in the 1980 Mariel Boat Lift. Because Cubans were leaving a communist country, the U.S. government consistently and almost automatically recognized them as refugees fleeing political persecution, and therefore granted them refugee status. However, the U.S. government determined that some 3,000 Cubans, sent in 1980 via the Mariel Boat Lift, were excludable aliens. As of January 1990, some 2,597 Cubans were still in INS detention, waiting to be returned to Cuba. Although INS would like to deport 100 of these Cubans each month, many of the Cubans are pursuing lengthy court appeals to remain in the United States. As a result, only about 10 to 15 are being deported each month, as of this writing.

## Haitians in First Asylum

In the early 1970s, large numbers of Haitians began fleeing poverty and oppression. Initial arrivals, welcomed by a sympathetic South Florida, were released on parole pending their status determinations. This sympathy had changed to fear by the spring of 1981, and the Reagan Administration, in an effort to deter others from seeking asylum in the U.S., began incarcerating Haitians who arrived without documentation. New arrivals were given a choice: return home, or be incarcerated indefinitely. During the year that it took before this policy was ruled illegal and the Haitians were released (their petitions to remain in the U.S. pending), the U.S. government incarcerated nearly 2,000 Haitians in various detention centers around the country.

The U.S. government has decided that Haitians seeking first asylum in the U.S. today are economic migrants--people fleeing poverty in search of a better economic future. Based on this assumption, Haitians do not qualify for refugee status as people fleeing persecution; thus, those arriving without proper documentation are considered illegal aliens, subject to arrest and deportation.

Today, U.S. policy toward Haitians fleeing their country includes interdiction at sea. Between 1981 and the end of 1989, some 21,369 Haitians were interdicted at sea, and most were returned to Haiti. Only 6 of them--0.28%--were brought to the U.S. to pursue asylum claims, according to the U.S. Committee for Refugees.

## Central Americans in First Asylum

Because of the dramatic and highly visible responses of American citizens concerned about Central Americans in this country, this first asylum crisis is well known to the general public. There are currently an estimated 300,000 to 500,000 residents from El Salvador living in the United States. Statistics vary substantiallly; this number is the average of estimates from the State Department, the Immigration and Naturalization Service, and the U.S. Catholic bishops.

Guatemalans are also arriving in large numbers, and a smaller number of people fled the civil war in Nicaragua. The U.S. has granted refugee status to very few of these people. Our government incarcerates undocumented Salvadorans, Nicaraguans, and Guatemalans as illegal aliens.

More often than not, the U.S. is deporting Central Americans who have come to this country to escape the violent political upheaval and civil wars in their homelands. According to the U.S. Immigration and Naturalization Service, the average number of Salvadorans

deported per month has been as high as 300 to 400. Although a small number are voluntary repatriations, most are forced departures, justified by the same argument applied to Haitians: that they are not refugees fleeing political persecution and civil war, but economic migrants in search of easier, more prosperous lives.

The U.S. government believes that an alien with a legitimate fear of persecution would apply for and receive political asylum in the U.S. Most Central Americans do not even explore this avenue, perhaps because political asylum applications filed by Central Americans are disproportionatley denied.

Concern about the fate of undocumented Central Americans has prompted the Sanctuary Movement: churches and synagogues throughout the United States providing sanctuary and assistance to undocumented Central Americans. At the end of 1985, some 260 churches were providing sanctuary to undocumented Central Americans, and speaking out on their behalf. Many other congregations, while not publicly declared Sanctuary churches, have provided hospitality, direct services, assistance in applying for political asylum, and legal services, have lobbied Congress, worked on legislation to provide temporary shelter for Central Americans, and spoken out on behalf of undocumented Central Americans.

"Those active in the Sanctuary movement have stated that they are acting upon their religious beliefs and in accordance with international and U.S. refugee law. The U.S. government has insisted that they are guilty of smuggling and harboring undocumented aliens. The government has prosecuted 11 clergy and church members involved in the Sanctuary movement in Arizona on charges of smuggling and conspiracy to smuggle illegal aliens." (From the USCR 1985 World Refugee Survey.) In May of 1986, eight were convicted of charges.

Sanctuary workers are concerned that many Central Americans who are deported may face the threat of violence, persecution, even death.

> *"During this time of war that Salvador is living, deportation...is contrary to the law of our Father who asked that we 'clothe the naked, feed the hungry, give refuge to the persecuted...' To return the persecuted to the source, the origin of his suffering, is an act of injustice in the eyes of Christian love."*
>
> --Arturo Rivera y Damas
> Archbishop of El Salvador,
> Letter of November 15, 1985

Undocumented Asylum Seekers in Detention

From 1954 until 1981, the U.S. detained only those undocumented aliens considered dangerous or unlikely to return for their immigration hearings. In 1958, the Supreme Court decided that detention should be the exception rather than the rule, stating that

> The parole of aliens seeking admission is simply a device through which needless confinement is avoided while administrative proceedings are conducted....Certainly this reflects the humane qualities of an enlightened civilization. (Leng May Ma vs. Barber)

When undocumented aliens are apprehended today, government policy requires that they be held in detention centers until bond is posted. If they can afford to post bond, they may remain free until immigration hearings regarding their status are held, or until they are deported. Those who are unable to post bond may be detained for a year or more.

In the past, U.S. detention centers, located in or near urban areas, have had the combined capacity to detain between 150 and 477 people. Of five facilities built in the late 1980s to increase that capacity, all are located far from urban areas, where it is difficult for the

detainees to obtain necessary legal assistance from experienced professionals. Some church organizations are working to help undocumented aliens detained in such facilities and to change the system which has led to their incarceration.

Conditions in INS detention centers are often worse than those in our federal penitentiaries. However, some analysts estimate that only a small percentage of the people in detention are guilty of crimes in the U.S. or would present a threat to the American public if they were released. Some of those convicted of crimes have already served terms longer than those prescribed by U.S. law as appropriate and sufficient atonement for the crimes they committed; yet they remain incarcerated, awaiting deportation, not knowing when that will happen nor what their fates will be when they return to their homelands.

What Could the U.S. Be Doing for Aliens Seeking Asylum?

*"You shall treat the stranger who resides among you no differently than the natives born among you; have the same love for them as yourselves; for you too were once strangers in the land of Egypt."*
--Leviticus 19:33-34

The following forms of U.S. adminstrative discretionary relief are available for aliens:

1) **Deferral of deportation** in cases where immediate deportation would be "unconscionable or result in undue hardship."

2) **Stay of deportation.**

3) **Extended Voluntary Departure** (EVD) a status granted to citizens of countries where dangerous conditions, such as extreme civil strife or serious human rights violations, prevail. Granted at the discretion of the U.S. Attorney General and upon the recommendation of the Secretary of State, EVD allows people to stay temporarily in the U.S. and can provide eligibility for work authorization. It covers a specified time period and is subject to review and extension. EVD has been granted on 15 different occasions in the last 25 years; Ethiopians, Lebanese, Poles, Ugandans and Afghans are among those who have been granted EVD because of, according to the Administration, the "turmoil prevailing in (those) countries."

Response to Cubans Seeking Asylum

The U.S. government re-negotiated with the Cuban government the immigration agreement that reestablished the exchange of excludable Marielitos now in the U.S. for political prisoners still in Castro's prisons, and for family reunification cases. This exchange will continue indefinitely.

Response to Haitians Seeking Asylum

Until the demise of Jean-Claude Duvalier's dictatorship, Haiti's internal political situation and U.S. security interests in the Caribbean prevented the U.S. government from pursuing certain courses of action that might have been considered supportive of the Haitian regime, most notably providing economic aid. (U.S. foreign aid to Haiti during the Duvalier regime was predicated on Haiti's ability to make progress on human rights asssurances; that aid was consistently suspended.)

When Duvalier left Haiti, the U.S. resumed development aid to this poorest country in the Western Hemisphere. The U.S. now has an opportunity to offer the kind of assistance that will begin to solve some of the economic problems that drive

desperate Haitians to board Florida-bound boats, only to be interdicted at sea.

Response to Central Americans

> *"In view of the large areas of conflict where ongoing struggle between the government and guerrilla forces renders many villages, farms and other country areas dangerous, it seems necessary that the U.S. government be urged on humanitarian grounds to grant extended voluntary departure status to Salvadorans, Guatemalans and Nicaraguans as it has to citizens from Uganda, Afghanistan, Poland and others who have taken refuge from countries in conflict."*
>
> --John Cardinal O'Connor
> Testimony for the House
> Foreign Affairs
> Committee

Because the Reagan Administration had failed to act on behalf of Central Americans, in 1981 Congress passed a resolution urging the Administration to suspend voluntarily the deportation of Salvadorans. This resolution has thus far been ignored.

United States Representatives Joseph Moakley (D-MA) and Senator Dennis DeConcini (D-AZ) then offered legislation which mandates a study of the conditions Salvadorans face in their own country, in the neighboring first-asylum countries of Guatemala, Honduras and Mexico, and in the U.S.

Until such a study were completed, a temporary stay of deportation would be granted Salvadorans. This legislation has been reintroduced during every session of Congress since 1981. As of this writing, the House of Representatives in the 101st Congress had passed an amended version of the bill (to include Chinese as well as Nicaraguans and Salvadorans.) The fate of the bill when it comes before the Senate--where it has historically failed--is uncertain.

## CHALLENGES AND DIFFICULTIES FOR REFUGEES

Parting from a wrenching recent history, refugees arrive in the U.S. full of hope and dreaming of the possibilities of freedom at last. A refugee faces an array of challenges and stresses throughout the resettlement process.

1. Cultural Differences (in values, and in the home and community environments) -- the different values placed on the importance of the individual versus the importance of the family.

2. Language Barrier--some have had little prior formal education; many are illiterate in their own languages

3. Family Adaptation
   - changes in employment roles (mothers working, fathers unable to find jobs that pay enough to support the family alone);
   - changes in family decision-making role due to new situation;
   - intergenerational conflict in new culture;
   - loss of status/prestige for traditional elders;
   - marital stress;
   - youth who quickly acculturate and discard traditional cultures.

4. Mental Health Problems
   - home country trauma;
   - conditions in country of first asylum;
   - stress of resettlement;
   - environmental stresses;
   - loss of traditional support systems;

5. Status changes due to new jobs--lower level of functioning for some

6. Unemployment

7. Homesickness
8. Painful memories
9. Discrimination and Prejudice

## WHAT SUSTAINS REFUGEES?

Throughout the terror of events leading to their flight, the agonizing wait in refugee camps, and the turmoil of resettlement, refugees are sustained by the hope, opportunity and generosity of the nations and individuals who assist them. An individual's will to survive amidst seemingly insurmountable odds is made up of a complex and highly personal set of beliefs and motivations. Certain elements, however, are common to many refugee stories. To listen to the story of a refugee--to hear about his or her needs, wants and desires--is to move simultaneously into a place deep inside oneself where similar basic human needs lie hidden. A resonance develops and the complex weave of differences between people yields to a deep common bond of shared human value, despite differing experience. What sustains refugees on a survival level is quite similar to what sustains each of us throughout the trials and difficulties of our lives. Here are just some of those life-sustaining elements:

- desire for life;
- faith and hope in God;
- assistance from nations and individuals;
- hope for a future different from and better than the present;
- new opportunity;
- love and sacrifice for children;
- memory and desire to help loved ones back home;
- friendship.

## THE REFUGEE'S PERSONAL JOURNEY

### Human Cost

While it is necessary to look dispassionately at the events and systems through which a refugee walks, it is equally important as followers of Christ that we step inside the refugee's shoes to gain insight and understanding into the refugee's human experience.

From beginning to end, it is an experience fraught with stress, uncertainty and hope. For refugees are people who would love to be able to remain at home--but they are unable to do so. To develop your students' compassion, it is necessary to encourage them to step into the shoes and lives of refugees. This unit suggests a variety of means to achieve this end. Most important will be your ongoing encouragement that students imagine themselves, their families, and their friends as refugees. Figure 13 highlights the human emotional-psycho-social effects of the life of a refugee.

Reflection on the immensity and intensity of the personal, social, and environmental stresses refugees endure highlights the richness they can contribute, provided they receive a hearty welcome and solid support from the local community.

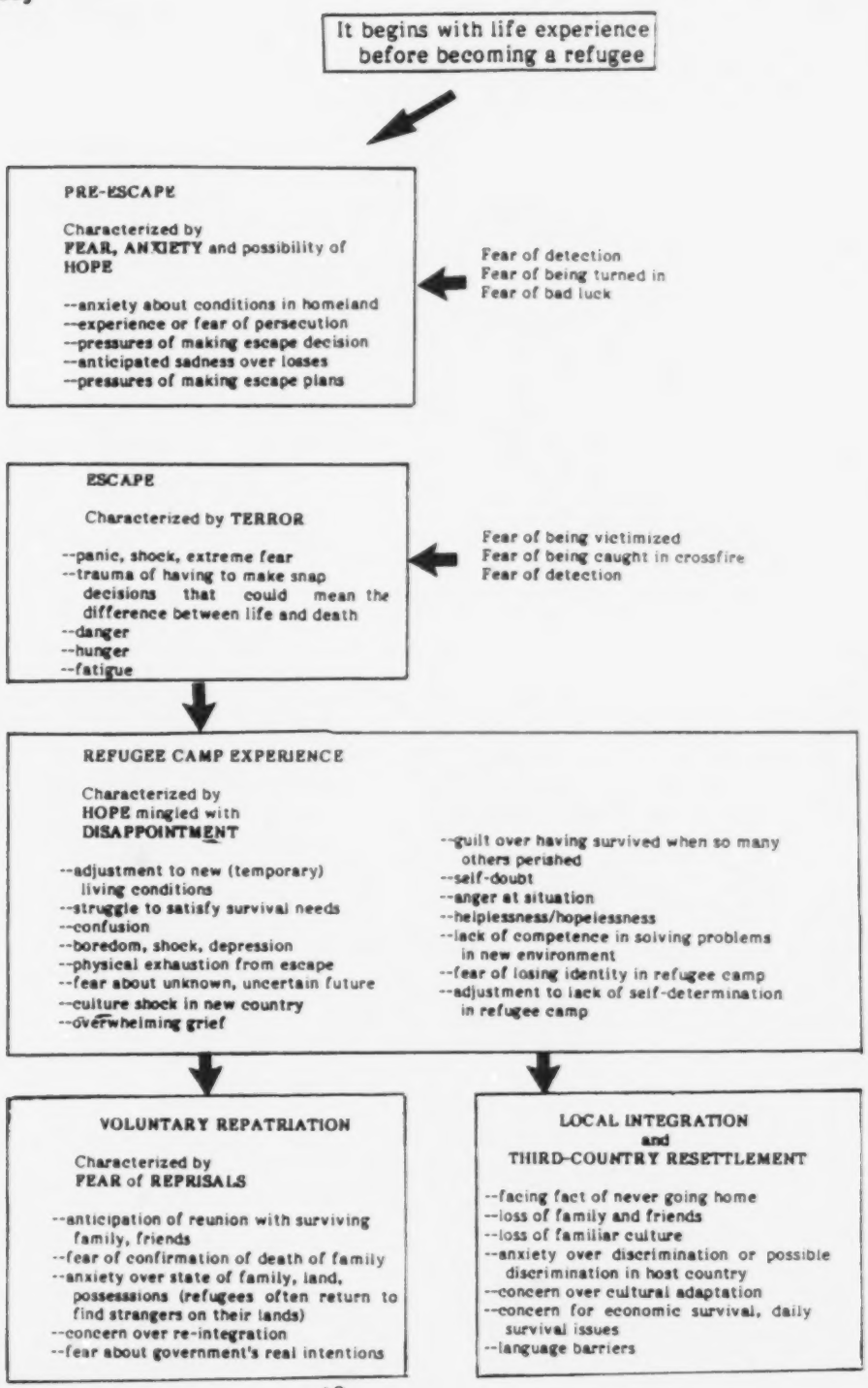
### Individual Identity Before Becoming a Refugee

Refugees are people, with personal histories and identities separate from the events which lead them to flee their homelands. Each refugee's identity is a compilation of family history and relationships, formative life experience, influential persons and events, physical health (whether good or bad). These and other personal elements combine to form an individual's outlook on and approach to life. Each individual's history has a profound impact on that person's refugee experience. The elements of choice and fate also enter into the terror of the

refugee experience. The following flow chart illustrates the human elements of the refugee experience.

Figure 13

**THE REFUGEE JOURNEY**
A Personal Story


It begins with life experience before becoming a refugee
PRE-ESCAPE
Characterized by FEAR, ANXIETY and possibility of HOPE
--anxiety about conditions in homeland
--experience or fear of persecution
--pressures of making escape decision
--anticipated sadness over losses
--pressures of making escape plans
Fear of detection
Fear of being turned in
Fear of bad luck
ESCAPE
Characterized by TERROR
--panic, shock, extreme fear
--trauma of having to make snap decisions that could mean the difference between life and death
--danger
--hunger
--fatigue
Fear of being victimized
Fear of being caught in crossfire
Fear of detection
REFUGEE CAMP EXPERIENCE
Characterized by HOPE mingled with DISAPPOINTMENT
--adjustment to new (temporary) living conditions
--struggle to satisfy survival needs
--confusion
--boredom, shock, depression
--physical exhaustion from escape
--fear about unknown, uncertain future
--culture shock in new country
--overwhelming grief
--guilt over having survived when so many others perished
--self-doubt
--anger at situation
--helplessness/hopelessness
--lack of competence in solving problems in new environment
--fear of losing identity in refugee camp
--adjustment to lack of self-determination in refugee camp
VOLUNTARY REPATRIATION
Characterized by FEAR of REPRISALS
--anticipation of reunion with surviving family, friends
--fear of confirmation of death of family
--anxiety over state of family, land, possesssions (refugees often return to find strangers on their lands)
--concern over re-integration
--fear about government's real intentions
LOCAL INTEGRATION and THIRD-COUNTRY RESETTLEMENT
--facing fact of never going home
--loss of family and friends
--loss of familiar culture
--anxiety over discrimination or possible discrimination in host country
--concern over cultural adaptation
--concern for economic survival, daily survival issues
--language barriers

FLIGHT TO HOPE LESSON PLANS

## FLIGHT TO HOPE

### LESSON PLANS—Grades 6 through 12

This section includes eight refugee awareness lesson plans. We invite you to adapt these materials to best suit your students' needs and grade level, your teaching style, and the time available for refugee awareness education. If you do not have time for all 8 lessons, we recommend choosing four to add to your regular curriculum. At the very minimum, we suggest that you use lessons 1 and 8.

You need not possess vast knowledge of refugee matters to use these lesson plans. We encourage you to take advantage of preceding "Teacher's Guide" section to increase your own awareness of refugee issues and thus enhance the effectiveness of these materials.

Review these materials, especially the ADVANCE PREPARATIONS sections, to determine what supplemental materials (records, films) you will procure in advance, as well as which homework activities you will photocopy and which you can write on the board or read aloud to the class.

Consult the bibliography (AppendixIV) and select several books appropriate to your students' reading levels. Two weeks before beginning the "Flight to Hope" unit, announce the reading list. Ask each student to read and write a report on one other book before the end of this unit.

## FLIGHT TO HOPE
## PRAYER SERVICE

If you do not use this prayer service during Thanksgiving week, adapt the text as needed.

**Advance preparation:** Choose a closing song and write its title in the space provided. Then make enough copies of the prayer service for all participants. Appoint readers and give them their copies, so they can read through it. Have available a table for the front of the room, a world globe and a Bible. Mark the Bible verses in advance so the readers can find them easily. If possible, allow time after the prayer service for students to talk about feelings that emerge during the imaginary trip reflection.

Leader--Invitation to Prayer:

This week Americans will celebrate Thanksgiving, a day when everyone pauses to reflect on God's blessings and gifts, and to return thanks for them. We will share a meal which reflects the abundance of God's generosity; we will be with our loved ones and together we will thank God.

This week will also mark the beginning of our special study about refugees all over the world. Let us join in prayer to prepare our hearts for Thanksgiving Day, and to open our minds and hearts to appreciate the gifts which refugees bring to their new country, the needs they have, and how they are part of God's one human family.

All--Opening Prayer:

God our Creator, source of our life and all our blessings, we come before you this day to thank you for all your gifts to us. We ask you to open our eyes so that we may see all that you have given; open our hearts so that we may love all our sisters and brothers; and open our minds so that we may understand the challenge you offer us as we learn about refugees in our world. Amen.

Leader: Let us listen to the Word of God which teaches us what Jesus thinks of those who remember to thank God.

Reader 1:

Luke 17:11-19

Leader: Let each of us think of one gift for which we want to thank God today, and mention it now:

Each person, in turn:
Thank you, God, for:

All: God, accept our thanks for all these gifts and for all those we have forgotten to mention. Help us to recognize the gifts you send us each day and to remember always to thank you for them. Amen.

Reader 2: The Holy Family knew what it was like to be a refugee. Let us listen to the Word of God telling us about it.

Matthew 2:13-23

Leader: Let's close our eyes for a few moments and try to imagine what it is like to be a refugee. [Pause while students close eyes and settle down.] Picture your home. Now imagine your parents telling you that the family is in danger and must leave quickly, taking only a few possessions. You will seek refuge in another country. Imagine going into your room and selecting the few things you will need on the journey. Picture the whole family rushing around to get ready. You leave the house at night, so you won't be seen and captured.

You must walk, depending on friendly people to give you a lift now and then. You are tired, but you must keep moving. Your feet hurt; you are hungry. After a very long journey, you arrive in the new country, where you will be safer. You cannot speak the language. Someone gives you some bread to eat, but you have no place to live. Nobody in your family

has a job, and the money you brought is going quickly. Many people pass by as if they didn't even see you. No one wants to be bothered. Someone even yells, "Go back where you came from!"

You think back to your home, your friends, your school, and you feel like crying. You want to go home, but you can't--at least not yet. Doesn't anyone in this strange new country care? Just then, a passerby stops and smiles. She uses sign language to invite you to come to her home for a meal. Your family jumps up, filled with new energy. Your friend lives not far from there. When you enter her house, she explains to her family, in their strange language, that you will have dinner with them. It is so good to feel welcome in their home! But will they put you out on the street again after the meal?

Look, the woman is showing your parents a place where your whole family can stay for the night. How wonderful not to sleep on the streets again! For the first time in many days, you begin to feel normal again. Someone here cares about you! There is hope for a new life! When the danger is over in your country, you will go home and try to remember to do the same for other people who might be refugees in your country. (Pause) Come away from that scene now, back to this room where you are safe. The trip was imaginary; the feelings were real.

**Leader:** We have begun to learn about refugees and we are ready to pray for some of their problems and needs:

**Reader 3:** (or several readers)

- For all who have had to leave home because of war and violence, let us pray to the Lord. (**Response:** Lord, hear our prayer.)
- For all who have become refugees because of famine, let us pray to the Lord,
- For all who have been separated from their loved ones as they have fled their countries, let us pray to the Lord,
- For all who are living in refugee camps, without much hope of being resettled, let us pray to the Lord,
- For those who have never had to flee, that we may understand and care about refugees and appreciate the gifts they offer us, let us pray to the Lord,

(Students may add their own petitions, mentioning by name any people they have known who were refugees in real life.)

**All:** Closing Prayer

Thank you for hearing our prayers, God of all creation. Help us to learn, to care, to understand, and to love. Amen.

**All:** Closing Song: _____

**LESSON 1: Coming to America—Refugees and Immigrants**

**Goal:** To introduce students to refugees--what they are and are not, how some of them have come to this country, how we should respond to them.

**Advance preparation:** Photocopy Activity Sheet #1 to distribute at the end of the lesson.

Make the "Once There Were These Boat People" bulletin board in your classroom.

**Classroom Discussion:**

Refer to the "Once there were these boat people..." bulletin board. Ask students what they think it means--why are the Pilgrims called boat people on the bulletin board?

Many groups of people have left their native countries by boat, eventually coming to the U.S. Use the list that follows this lesson to help students list some groups on the board.

Next to each group, write one or two words that your students think would describe how those newcomers were welcomed. What if the Native American Indians had not welcomed the Pilgrims and shared the knowledge of how to survive in this wilderness? How does Jesus want us to welcome newcomers?

Although all of the people above left their homelands in boats, we wouldn't normally refer to all of them as "boat people." The term boat people usually refers to a special group of people called refugees, particularly Vietnamese refugees. Ask students if they can define the word refugee.

Ask students to write down the following definition:

According to U.S. law today, a refugee is a person who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country."

Can students explain the difference between an immigrant and a refugee? Most simply, refugees are people who don't really want to leave their homelands, but they feel they have no other choice. Immigrants are people who want to leave their homelands because they choose to live in another country.

Of the groups they listed, which do students think fit this definition of a refugee, and why?

Can students name other people in history who have fled persecution? (The Holy Family fleeing Herod's persecution, Jews persecuted in the early days of Christianity, Jews persecuted during WW II.)

Can the class name some other refugees who have come to this country? (Jews seeking haven during and after World War II; refugees from the Hungarian Revolution, 1956; Cubans fleeing Castro's regime, 1960-1972; Czech refugees fleeing Soviet invasion of Prague, 1968; Afghan refugees fleeing Soviet invasion, 1981; Ethiopians fleeing civil war; Cambodian and Lao refugees fleeing communism in their homelands, 1975-present.)

Can your students name any famous refugees?

Albert Einstein • Ann Frank • Mikhail Baryshnikov • Goya • Thomas Mann • Vladimir Nabokov • Dante Alighieri • Lenin • Marlene Dietrich • Frederic Chopin • Thomas Becket • Victor Hugo

Can students guess how many refugees there are in the world today? (15 million)

(Extra credit assignment: Write a brief report on one of these famous refugees.)

Not everybody who seeks refuge in the U.S. is considered a refugee. Some may not qualify, according to the U.S. government, for refugee status. These include many of the Cubans and Haitians who arrived seeking asylum in 1980, and thousands of Central Americans seeking refuge from the violence in their homelands. Our government does not agree that these people are fleeing persecution, and therefore will not call them refugees or offer them haven.

Ask students why Thanksgiving is a good time to learn about refugees:
•because Thanksgiving celebrates our heritage as an immigrant nation;
•because the first Thanksgiving feasters were themselves refugees who had fled religious persecution;
•because at Thanksgiving we celebrate and give thanks for the generosity of the Native American Indians who welcomed these first refugees.

**Classroom Activity:** Distribute Activity Sheet 1 and allow students ten minutes or so to complete it. Go over the assignment together. According to U.S. immigration policy, examples 2, 6, 7, 9, and 11 would be immigrants, while 1, 3, 4, 5, and 8 would be refugees. Number 10, the Salvadoran man, would probably be classified as an undocumented, or illegal, alien. Do students think these are all fair classifications?

**Faith Education Component:**
Seeking refuge in Christ

Ask students to think of times when they have been afraid, worried, or lonely and decided to talk to someone about it. Whom did they talk to? How did that person help them feel better?

Discuss the experience of seeking refuge in Christ through prayer, meditation, worship and service for others. Now ask your students to listen to some actual statements of refugees:

*"I was among the two million people in the city who were given 12 hours to leave fleeing on foot in one direction only. The Communist soldiers bombed, shot, and threw grenades at the people who were late and behind."*

*"I saw all of my family die. In fact, I saw thousands die."*

*"I died myself a million times. I thought it would be better to be born again in another life instead of living in a world where there is no love, no compassion."*

(From "I was a Stranger and You Welcomed Me: A Bible study on Refugee Resettlement" by Rev. Dean Nadasdy, Copyright 1986 The Lutheran Church - Missouri Synod, St. Louis, Missouri).

Explain that the fear, anxiety and loneliness refugees experience are the same emotions your students have at time felt, even if for duifferent reasons.
Ask your students what our churches and communities can offer refugees who carry such memories as the ones described above. In what real ways can a church and its community of believers become a refuge for those who have known terror, atrocities and the death of loved ones?

**Homework Assignment:**

Interview a relative or a friend and learn about the way their forebears came to this country, whether via Ellis Island or another route. Write an essay covering some of these areas: why they left their homelands, the way they came to the U.S., what it felt like to arrive in this country, how they were treated, and how they preserved their own traditions.

To prepare for Lesson 2, ask students to check the library to find out a little bit about the Muslim religion.

**Long term homework asignment:** Students should visit a library to find and read one news magazine article about refugees, published within the last year. Ask for brief written synopses of the articles, due by the third class.

TEACHER

## IMMIGRANTS AND REFUGEES WHO CAME BY BOAT

| Time | Group | Why They Came | Welcome |
|---|---|---|---|
| 1620: | Pilgrims aboard the Mayflower | Fled religious persecution | Some Native Americans welcomed and shared with the Pilgrims |
| 1619-1808: | Africans brought unwillingly to the U.S. aboard slave ships | Forced to come to North America | Africans were enslaved |
| 1845-1849: | Irish immigrants arriving aboard first iron-hulled steamships, escaping the great potato famine | Fled the great potato famine | Suffered persecution |
| 1849-1882: | Chinese economic immigrants | Came to mine gold in CA, build railroads and work on Hawaii's sugar cane plantations | Eventually seen as competing for jobs; future immigrants excluded by Chinese Exclusion Act of 1882 |
| 1892-1924: | European immigrants landing at Ellis Island in New York Harbor, welcomed by the Statue of Liberty | Came to build better lives in the U.S. | Many Americans feared these immigrants' cultural differences; these people took low jobs, often suffered persecution |
| 1979 to Present: | Vietnamese "boat people" escaping in ramshackle fishing boats to other Southeast Asian countries; many have come to the U.S. | Fled political turmoil and persecution | Many welcomed and resettled generously in the U.S. |
| 1980: | Cubans aboard the Mariel boat lift | Fled political persecution | Most welcomed, many imprisoned and later deported |
| 1980: | Haitians arriving by boat to Florida | Fled oppressive dictatorship and economic hardship | First arrivals welcomed; later arrivals arrested and placed in detention camps; today, boats are interdicted at sea and turned back |

letin
Board
Pattern

# Once there were these boat people...

60

61

62

BEST COPY AVAILABLE

**STUDENTS**
**Activity Sheet #1**

Name: _____ Date: _____

Immigrant: A person who is admitted to the United States under a set of preference categories related to family relations in the U.S., or who has special skills which are in short supply. An immigrant is someone who wants to leave his or her native country to resettle somewhere else.

Refugee: A person who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his or her nationality and is unable or, owing to such fear, is unwilling to take advantage of the protection of that country. Few refugees really want to leave their native lands, but they feel they have no other choice.

The following people will be coming to live in the U.S. Based on the definitions above, which do you think would be immigrants, and which refugees?

| | | Refugee | Immigrant |
|---|---|---|---|
| 1. | A Soviet Jew who is persecuted for his religious beliefs in the Soviet Union. | | |
| 2. | A woman from Hong Kong who wants to join her sister in the U.S. | | |
| 3. | A Cambodian man who worked for the CIA during the war. | | |
| 4. | A Somali woman who has fled the fighting between between government troops and her ethnic group. | | |
| 5. | A Vietnamese Catholic nun. | | |
| 6. | An Egyptian doctor who has developed a new surgical technique. | | |
| 7. | An English woman whose daughter immigrated to the U.S. ten years ago. | | |
| 8. | An Eritrean man whose family was killed by Ethiopian government troops. | | |
| 9. | A Greek man who wants to start a new life in the U.S. | | |
| 10. | A woman from the Philippines who has always dreamed of living in the U.S. | | |
| 11. | A man from El Salvador where many people have been killed. | | |

**LESSON 2: Who Helps the World's Homeless?**

**Goal:** Focusing on Africa and Asia, to look briefly at what creates refugee movements, and at the solutions the international community proposes for refugees.

**Advance Preparation:** Photocopy Activity Sheets 2A and 2B. Bring to class a brief description of Muslim beliefs and some general information about climate and terrain in the Middle East. (Check an encylopedia for brief descriptions.)

**Classroom Discussion:**

Review the definition of refugee. Ask students if they recall how many refugees there might be in the world today.

Nobody knows exactly how many refugees there are today, but estimates have reached 15 million. Ask your students to suggest where they think the most refugees are located, and why.

Most refugees today are in the Near East, Southeast Asia, and Africa. Do your students know what situations in the following countries have caused people to flee?

Afghanistan
Ethiopia
Uganda
Vietnam, Cambodia and Laos

- The 1981 Soviet invasion of Afghanistan created millions of refugees, most of whom fled to Pakistan. These refugees were lucky: they were welcomed by the Pakistanis. The government helped the Afghans make a life in Pakistan while they waited to return to their beloved homeland.

- Over the last twenty years, some 300,000 Ugandans have fled the conflicts in their country, which range from military to tribal and religious conflicts.

- Although the Ethiopian victims of drought and famine do not qualify for refugee status, a government program to resettle displaced Ethiopian famine victims to the southern lowlands has made refugees of thousands of Ethiopians who do not want to be moved.

- Communist oppression in Vietnam and the Vietnamese communist invasions continue to create refugees from Vietnam, Cambodia, and Laos. Because many of these Southeast Asian refugees helped the U.S. government during the war in Vietnam, a large number have been resettled here. They have been welcomed into this country and helped by people all across the U.S. But before they come to this country, they risk their lives to escape, then spend time in refugee camps in countries such as Thailand, the Philippines, Hong Kong and Indonesia.

What if your students suddenly found themselves in the position of becoming refugees? Where would they want to seek asylum?

Actually, relatively few of the world's refugees want to resettle in the U.S., or anywhere else for that matter. Most would prefer to return to their own countries when it is safe to do so, or to be resettled in a neighboring country where customs, language, and religious traditions may be similar.

List on the chalkboard the U.N. High Commissioner for Refugees (UNHCR) three "lasting" solutions for refugees:

1) Repatriation to the refugee's country of origin when conditions are safe.

2) Local integration in a country near the refugee's native country.

3) Resettlement in a third country.

Which solution seems best to your students? Why? Ask students to help you

list on the board the pros and cons of each solution.
The UNHCR believes that repatriation is the best solution, local integration in a neighboring country the next best, with resettlement in a third country being the least attractive.

Here is a success story about local integration in a nearby country:

In Angola, refugees from Zaire and Zambia have built a new life. Resettled in a country whose climate and terrain are familiar to them, they have been able to create a new life, with some help from the Catholic Church.

With government funding, the Catholic Church has created and administered the Fish Pond Project. Here's how it works. The refugees get together and dig large holes--one for each family. They fill the holes with water to form ponds. Next they build small huts on stilts out over the water. The huts have slatted floors. Into the huts go ducks and pigs. The animals' droppings fall through the slatted floors and into the pond, causing algae to grow. Then the ponds are stocked with fish, which feed on the algae. The fish provide a source of food as well as a source of income--extra fish are sold in the local marketplaces. The refugees also plant crops around the edges of the ponds--another source of food and income. Thus the refugees have reached self-sufficiency not far from their own beloved homelands. And, if conditions make it possible, the refugees could someday easily return to their own countries.

Divide the class into two teams. Read a brief description of Muslim beliefs taken from an encyclopedia, and tell students something about the general climate and terrain in the Middle East. Then have each team complete one of the "Fleeing Religious Persecution" forms (Activity Sheets 3A and 3B), or photocopy enough forms for the entire class and distribute them as individual homework assignments. Discuss the teams' or individuals' responses.

**Faith Education Component**

Read Psalm 136

> By the shores of Babylon
> we sit and cry,
> dreaming of our land.
> On the branches of the weeping willow
> we have hung our garments.
> Passers-by invite us to sing.
> But how can we sing a chant to the Lord on these foreign shores?

What does this passage suggest? Why might a refugee feel spiritually bereft? How could we help refugees in our community who might be feeling this way? Review the works of mercy. How can we specifically apply them to welcoming refugees?

**Homework:** Imagine that you and your family have been victims of persecution. Your parents have decided that you must flee the United States and seek refuge in Mexico. Your parents cannot go with you. Write them a letter explaining how you feel.

**STUDENTS**
Activity Sheet #2A

## Fleeing Religious Persecution

Your country has been invaded. Your parents are both university professors, and your family is Christian. Your family will certainly suffer persecution under the new regime. Your family loves your country, but your parents realize there is no choice--you must seek refuge in another land.

They decide to flee to a nearby country in the Middle East where the people are strict Muslims. Among other things, the people pray five times daily, and the women cover their faces with veils. Discuss the things you will have to adjust to in order to live in this strange new land. Rate how difficult it will be to adjust in the following areas, and explain each choice:

| | Impossible | Difficult | Easy |
|---|---|---|---|
| Language | | | |
| Religious Community | | | |
| Employment Opportunities | | | |
| Climate | | | |
| Food | | | |
| Other possible problem areas: | | | |

**STUDENTS**
**Activity Sheet #2B**

## Fleeing Religious Persecution

Your country has been invaded. Your father is a lawyer. Your family are strict Muslims: among other things, you pray five times daily, and the women in your family cover their faces with veils. You will certainly suffer severe religious persecution under the new regime. Your family loves your country, but your parents realize there is no choice--you must seek refuge in another land.

You flee to a nearby, underdeveloped country where most people are Christians. Discuss the things you will have to adjust to in order to live in this strange new land. Rate how difficult it will be to adjust in the following areas, and explain each choice:

| | Impossible | Difficult | Easy |
|---|---|---|---|
| Language | | | |
| Religious Community | | | |
| Employment Opportunities | | | |
| Climate | | | |
| Food | | | |
| Other possible problem areas: | | | |

TEACHER

**LESSON 3: Whom Shall We Welcome?**

**Goals:** To look at America's immigrant roots, and to think about the decisions that go into allowing people to enter this country.

**Advance preparation:** Photocopy Activity Sheet #3 for your students (or have students jot down their decisions as you read the situations aloud). Get a recording of Neil Diamond's song entitled "Coming to America."

**Classroom Discussion:**

Write on the chalkboard the following quotation:

"Remember, remember always, that all of us...are descended from immigrants."
--Franklin Delano Roosevelt

Play the Neil Diamond recording.

Ask students if they think we allow too many people to resettle in the U.S. Divide the class into the "yes" group and the "no" group. Take several minutes for the "yes" group to list why we shouldn't allow more people into the U.S.; the "no" group will list reasons why we should welcome newcomers, and the contributions newcomers make to our society. Group leaders should summarize and report to the entire class.

Ask everyone who is descended entirely from this country's only original inhabitants--Native American Indians--to go to one side of the room. Point out that everyone else is descended from "foreigners"--immigrants of one kind or another (with the exception of most Black Americans, whose ancestors came unwillingly and enslaved). What if the Native American Indians had been able to prohibit immigration?

Ours is a nation founded and made great by immigrants. According to the U.S. Census Bureau, nearly half of all U.S. citizens alive today are descended from immigrants who arrived between 1892 and 1924. In that greatest-ever wave of immigration to America, 17 million newcomers entered this country through Ellis Island. Can any students share personal accounts of great grandparents who immigrated via Ellis Island?

At that time in our history, it was not difficult to come to this country. Less than 2% of those who tried to immigrate were denied entry. The immigrants who came during this time helped develop the steel, automotive, and mining industries. As President John F. Kennedy said,

> "Between 1880 and 1920, America became the industrial and agricultural giant of the world....This could not have been done without the hard labor, the technical skills, the entrepreneurial ability of the 23.5 million people who came to America in this period."

Every newcomer to this country today falls into one of the following general immigration categories applied to aliens in the U.S. Each category has varying legal and technical implications. (As you list each one, help students find an example in each category, either a famous person or a group.)

**Immigrants:** Persons admitted under a set of preference categories related to family relations in the U.S., or persons admitted because they have special skills which are in short supply.

**Non-immigrants:**

- Guestworkers/Temporary
- Residents/Non-Immigrant Aliens--
  Persons temporarily admitted to the U.S. to work, usually in the agricultural industry; other persons admitted temporarily such as foreign business people, visitors, students.

**Refugees:** Persons who meet the U.S. definition of a refugee and who are determined to be of special interest to the U.S. A refugee is
a person who,"owing to a well-founded fear of being persecuted for reasons of

race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or, owing to such fear, is unwilling to avail himself of the protection of that country."

**Asylees:** Persons who seek and are granted refugee status only after they have reached the U.S.

**Undocumented Persons:** Persons in the U.S. who either overstayed their temporary visas or who arrived without proper documentation (also sometimes called illegal or undocumented aliens).

Each year, the U.S. government sets quotas for how many newcomers may enter this country. The Immigration and Naturalization Service is the agency of the U.S. Department of Justice that decides, on a case by case basis, which immigrants and refugees will be allowed permanent resettlement in the U.S. In this unit, we are mostly concerned with the category called refugees.

Most of the world's 15 million refugees would like to return to their own countries when it is safe to do so. But for many, there is no solution except resettlement in another country. In Fiscal Year 1989, the U.S. government decided that it would allow up to 116,500 refugees to come to the U.S. Only 107,230 were actually admitted.

Distribute (or read aloud) Activity Sheet #3. When students have completed it, ask them to discuss how they made their decisions, and if they would now like to reconsider their answers to the question "Do we allow too many newcomers to resettle in the U.S.?"

**Faith Education Component:**

Read Leviticus 19:34

"The stranger who sojourns with you shall be as the native among you and you shall love him as your neighbor."

How would Jesus welcome the newcomer? How can we welcome refugee strangers, making them feel at home, without insisting that they abandon their native cultures?

**Homework:** Using the immigration status categories described in today's lesson, students should categorize the principal characters in each of the following Biblical passages. (Answers are listed in brackets to the right.)

Joshua 20:
The Israelites [Asylees]

Genesis 37-45:
Joseph [Guest Worker/Temporary Resident]

Ruth 1:16:
Ruth [Immigrant]

Acts 16:9-10:
The Apostles [Non-immigrant Alien]

Matthew 2:13:
The Holy Family [Refugees]

Genesis 42:
Joseph's brothers [Illegal Aliens]

(Used with permission from Lutheran Immigration and Refugee Service.)

Give students the U.S. Refugee Ceilings and Actual Admissions Figures shown in Figure 14 in the Teacher's Guide. Ask them to make their own graphs comparing the two sets of numbers, and then to figure out what percentage of each year's ceiling remained unused.

**STUDENTS**
**Activity Sheet #3**

(Adapted from materials prepared by the U.S. Committee for Refugees, American Council for Nationalities Service.)

1. Are there too many foreigners in the U.S.? Yes _ No _

2. Should fewer refugees be accepted? Yes _ No _

3. Is there a difference between an immigrant and refugees? Yes _ No _

You are a U.S. immigration official with the power to decide which people should be admited to the U.S. You will determine the fates of the following applicants for admission as refugees or immigrants. (Please classify each one.)

---

A woman from England wants to come to the U.S. to be with her daughter and her two grandchildren, who immigrated 10 years ago.

__ Should be admitted
__ Should not be admitted refugee _
__ Not sure immigrant _

---

A Jew from the Soviet Union wants to escape the persecution he faces because he is Jewish.

__ Should be admitted
__ Should not be admitted refugee _
__ Not sure immigrant _

---

A Khmer woman fled Cambodia when the Vietnamese invaded her country. When Pol Pot was in power in Cambodia, this woman worked in a rice paddy. She saw many people put to death by Pol Pot's soldiers. Most of her family perished in the Pol Pot genocide, but she has one sister who resettled in the U.S.

__ Should be admitted
__ Should not be admitted refugee _
__ Not sure immigrant _

---

An Iranian student wants to be allowed to stay here permanently. He fears he will be shot if he returns to Iran because of his past opposition to the government.

__ Should be admitted
__ Should not be admitted refugee _
__ Not sure immigrant _

---

A Greek man wants to start a new life in the United States.

__ Should be admitted
__ Should not be admitted refugee _
__ Not sure immigrant _

---

A man from El Salvador comes from a town in which many people have been killed by soldiers from both sides of that country's civil war; his own brother disappeared mysteriously three years ago. The man fears that if he is forced to return to El Salvador, he will be in grave danger.

__ Should be admitted
__ Should not be admitted refugee _
__ Not sure immigrant _

---

**STUDENTS**
**Activity Sheet #3**

An Amerasian girl wants to leave Vietnam. Her mother is dead; her father, whom she has never seen, was an American soldier. Because of her mixed racial parentage, she is ridiculed and persecuted in her own country, where she will have little chance for achievement.

___ Should be admitted
___ Should not be admitted refugee _
___ Not sure immigrant _

---

An Indian brain surgeon has developed a new surgical technique that greatly reduces the risk to her patients. Her skills and knowledge would add much to U.S. medical expertise.

___ Should be admitted
___ Should not be admitted refugee _
___ Not sure immigrant _

---

A Hmong man who helped the U.S. government during the war in Vietnam is persecuted in Laos. Since he cannot go home, he must make a new life for his family in a new land.

___ Should be admitted
___ Should not be admitted refugee _
___ Not sure immigrant _

---

A Russian dancer wants to come to the U.S. so she can pursue her artistic career as she chooses, in a free country.

___ Should be admitted
___ Should not be admitted refugee _
___ Not sure immigrant _

---

**LESSON 4: What It's Like to Flee**

**Goal:** To broaden students' understanding of the plight of many refugees

**Advance Preparation:** Photocopy (or print on the blackboard) Activity Sheet #4--the Refugee Journey chart.

**Classroom Discussion:**

Review the definitions of a refugee and immigrant. Immigrants freely chose to leave their homelands in search of a better life. Refugees leave their homeland under the threat of force. The refugees' departure is traumatic: they leave behind loved ones, friends, jobs, positions in society and their cultural context; their journey to a new land is difficult, dangerous and marked by constant hardships.

This week we will discuss refugees who come to a new country without their families, and other persons who are forced to depart from their homelands but who do not qualify as refugees.

Displaced Persons:

War in El Salvador has forced many people to flee to neighboring countries such as Honduras. It also has resulted in large numbers of displaced persons within El Salvador.

Guatemalan families have been forced to flee their communities due to local military operations. The army deliberately burned houses and crops, so the people could not return. (Catholic Relief Services Testimony on Central American Refugees and Displaced Persons, January 1986).

Internal conflict in Uganda is responsible for internally displacing 200,000 people, while 125,000 persons are in camps. The camp population is essentially young children, their mothers and grandparents. These people's homes have been destroyed and their property looted. They have virtually nothing with which to rebuild their lives. (Resettlement of Displaced Persons in Uganda, Catholic Relief Services).

In general, displaced persons live under deplorable conditions. Food supplies are inadequate, shelter is largely unavailable, sanitary conditions are poor, and there is little available water. As a result, malnutrition and illnesses are widespread.

Displaced persons have not crossed international boundaries, and therefore are not considered refugees. They must rely on the government, church, private voluntary organizations and others to respond to their needs.

Unaccompanied Minors

An unaccompanied minor is a child who arrives in a country of asylum alone. In some cases, the whole family may have escaped together but the parents died during the flight or they were separated. In other cases, the children may have been chosen by their parents to escape the persecution in their homeland to seek refuge in a new country. The parents expect that their child will work very hard in the schools of the country in which he or she resettles. If the children do well in school and find good jobs, perhaps they can save enough money to send back to the family at home, or to help reunite the surviving family.

Many Unaccompanied Minors who come to the United States are welcomed into foster families, while others live in group homes. Unaccompanied Minors find themselves in a foreign country without their families or friends. Southeast Asian cultures, like many cultures, place a high value on family, so this is a significant loss for the young person who must leave loved ones behind. Furthermore, the Unaccompanied Minor is thrust into a new culture vastly different from his/her own, while possibly suffering the psychological trauma of the refugee experience.

**Classroom Activity:**

Break the class into teams of four or five. Assign each group one of the following "personas" from which to consider the refugee journey:

- A child under five, travelling with both parents and one sibling
- A child older than five travelling with mother only
- An unaccompanied teenager
- A widow travelling with three small children
- A grandfather travelling alone; his daughters and grandchildren were left behind

Distribute the **REFUGEE JOURNEY** chart (Activity Sheet #4) and ask the teams to read through it and consider the refugee journey.

Refugees flee their countries and make their journeys in many different ways. Some are alone. Others travel in family groups. Each team should write a description of how they imagine their individual would react to the refugee experience, taking into consideration the following factors:

- Physical abilities--strength, endurance
- Level of emotional development
- Spiritual experience
- Special needs, e.g. health care, nutrition
- Role in the family--dependent, responsible, etc.
- The consequences of trying to escape
- How this person might deal with stress, trauma, injury

**Follow-up classroom discussion:**

Have each group leader write on the chalkboard the group's findings. Point out and discuss how the refugee experience will differ from person to person according to every possible variable--from age and family situation to sex and medical condition. Each person has a unique experience of the refugee situation.

How would the refugee experience differ for an individual who is:

- mentally retarded?
- physically handicapped?
- malnourished?
- physically ill?

**Faith Education Component:** Seeing self as gift for others

Ask students to reflect on what they have experienced through the simulation exercise. Ask them to suggest what moves them to act on another's behalf. Talk with them about the identity of Jesus as one who serves and especially as one who ministers to people in need. Discuss the importance of developing a desire to follow and imitate Christ. Introduce the idea that life is a gift to us from God. As we begin to reflect on life as a gift and allow this awareness to become a part of our identity, we can begin to understand that we are all gifts to each other. Our presence, time and abilities--our very lives--can be offered in service to our brothers and sisters in need. Ask students to reflect on seeing themselves as gifts for others.

**STUDENTS**
**Activity Sheet # 4**

## THE REFUGEE JOURNEY
A Personal Story

It begins with life experience before becoming a refugee

### PRE-ESCAPE

Characterized by
**FEAR, ANXIETY** and possibility of
**HOPE**

--anxiety about conditions in homeland
--experience or fear of persecution
--pressures of making escape decision
--anticipated sadness over losses
--pressures of making escape plans

Fear of detection
Fear of being turned in
Fear of bad luck

### ESCAPE

Characterized by **TERROR**

--panic, shock, extreme fear
--trauma of having to make snap decisions that could mean the difference between life and death
--danger
--hunger
--fatigue

Fear of being victimized
Fear of being caught in crossfire
Fear of detection

### REFUGEE CAMP EXPERIENCE

Characterized by
**HOPE** mingled with
**DISAPPOINTMENT**

--adjustment to new (temporary) living conditions
--struggle to satisfy survival needs
--confusion
--boredom, shock, depression
--physical exhaustion from escape
--fear about unknown, uncertain future
--culture shock in new country
--overwhelming grief
--guilt over having survived when so many others perished
--self-doubt
--anger at situation
--helplessness/hopelessness
--lack of competence in solving problems in new environment
--fear of losing identity in refugee camp
--adjustment to lack of self-determination in refugee camp

### VOLUNTARY REPATRIATION

Characterized by
**FEAR** of **REPRISALS**

--anticipation of reunion with surviving family, friends
--fear of confirmation of death of family
--anxiety over state of family, land, possesssions (refugees often return to find strangers on their lands)
--concern over re-integration
--fear about government's real intentions

### LOCAL INTEGRATION and THIRD-COUNTRY RESETTLEMENT

--facing fact of never going home
--loss of family and friends
--loss of familiar culture
--anxiety over discrimination or possible discrimination in host country
--concern over cultural adaptation
--concern for economic survival, daily survival issues
--language barriers



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## LESSON 5: Refugees in Need

**Goal:** To consider what a refugee's needs are and how they are met on international and local levels.

**Advance Preparation:** Write the U.N. charter Article 1 (see below) on the chalkboard before class begins. Photocopy enough "Steps of a Refugee" charts for the classroom team activity (Activity Sheet #5). Have the HCA "Take Refuge!" game available for students to play. (Game board and instructions follow this lesson.) If possible, make a copy of the game and its instructions for each student to take home and play with his or her family, or allow the students to take turns taking the game home to play.

**Classroom Discussion:** Review the refugee definition. By considering this continent's first refugees, students should list the needs they think a refugee must have:

What did the Pilgrims need?

1) Basic survival needs:
food, clothing, shelter.
Who helped meet these needs?

2) Other needs:
spiritual freedom, friendship, safety from outside invasion.
Did anyone help meet these needs?

**Classroom Activity**

Break the class into small teams and give each team Activity Sheet #5, the "Steps of a Refugee" chart. As each team considers the circumstances surrounding a refugee's flight, ask that they expand the refugees' needs list beyond basic survival needs.

| EXPERIENCE | NEED |
|---|---|
| Escapes persecution in homeland | Needs protection from persecutor |
| Seeks asylum in unfriendly country | Needs protection from forced repatriation |
| Arrives wounded or ill | Needs medical attention |
| Cannot be repatriated or resettled nearby | Needs chance for 3rd country resettlement |
| Fears losing cultural traditions | Needs to feel valued |

After each team has made a list, ask them to consider who should meet the refugees' needs. The refugee? Nobody? The host country? The international community?

Europe has seen many waves of refugees. It has been the site of particularly tragic religious persecution, in the 17th century, with the persecution of the Huguenots, and again during World War II with Hitler's genocidal persecution of the Jews.

World War II displaced some 20 million people and created untold numbers of refugees. The idea for an international agency to serve refugees came as a result of the post-World War II crisis of how to deal with these people. That agency is an arm of the United Nations.

The United Nations officially came into being on October 24, 1945. Article One of the UN Charter states as one of the agency's purposes:

> "to achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion."

What might this principle have to do with refugees? How have refugees been deprived of human rights?

With the defense of the rights of humankind as a guiding principle, the UN knew it had to face the problem of Europe's millions of uprooted people and refugees--people who were deprived of their right to belong.

An organization to help refugees was proposed at the very first UN General Assembly. Such an organization was established and helped more than a million refugees. Today its successor--the United Nations High Commissioner for Refugees--labors to protect refugees' human rights around the world. The international community funds this endeavor and enables UNHCR to provide protection, medical care, maintenance for basic survival needs, and education.

UNHCR protects and assists refugees abroad. But who helps the refugees who are resettled in a third country?

In the U.S. today, refugee resettlement hasn't changed much from the days when an Indian named Squanto helped the English refugees at Plymouth. Although the U.S. government provides funding to help resettle refugees, much of the assistance comes from an individual community. A generous "native" community offers a range of assistance to refugees resettling in this country.

**Faith Education Component:**

Read "Remember always to welcome strangers, for by doing so, some people have entertained angels without knowing it."

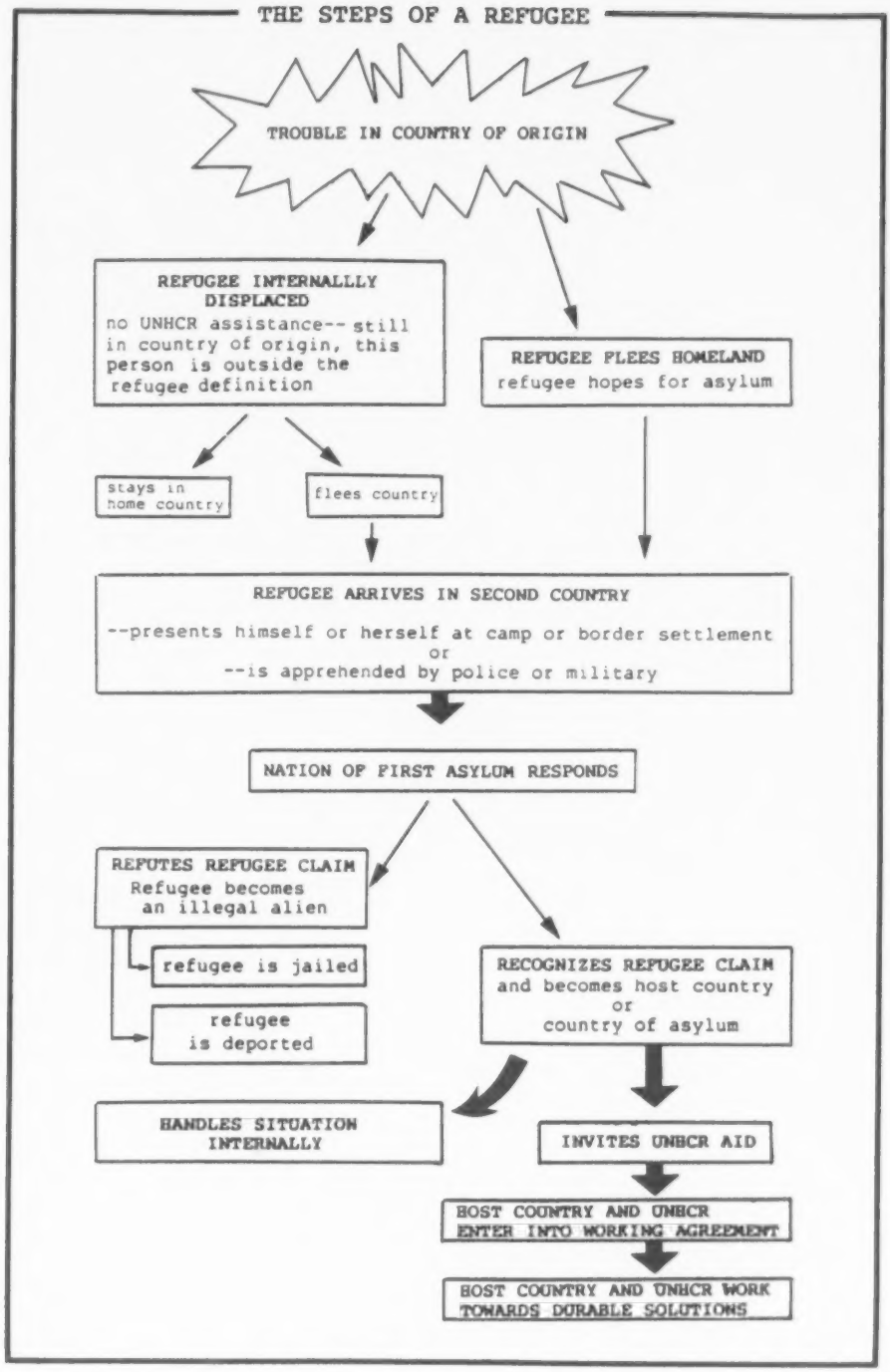
Archbishop Anthony Bevilacqua of Philadelphia, former chairman of the U.S. Bishops' Committee on Migration, has called refugees "angels in our midst--messages from God to which we must attend." Look up the word angel, then foster a discussion about the ways in which refugees could be called angels.

**Homework:** Ask students to do some research to find out what kinds of assistance refugees receive, both from the government and from communities and individuals, when they resettle in the United States. Then have students add to the Steps of a Refugee chart to reflect the resettlement experience.

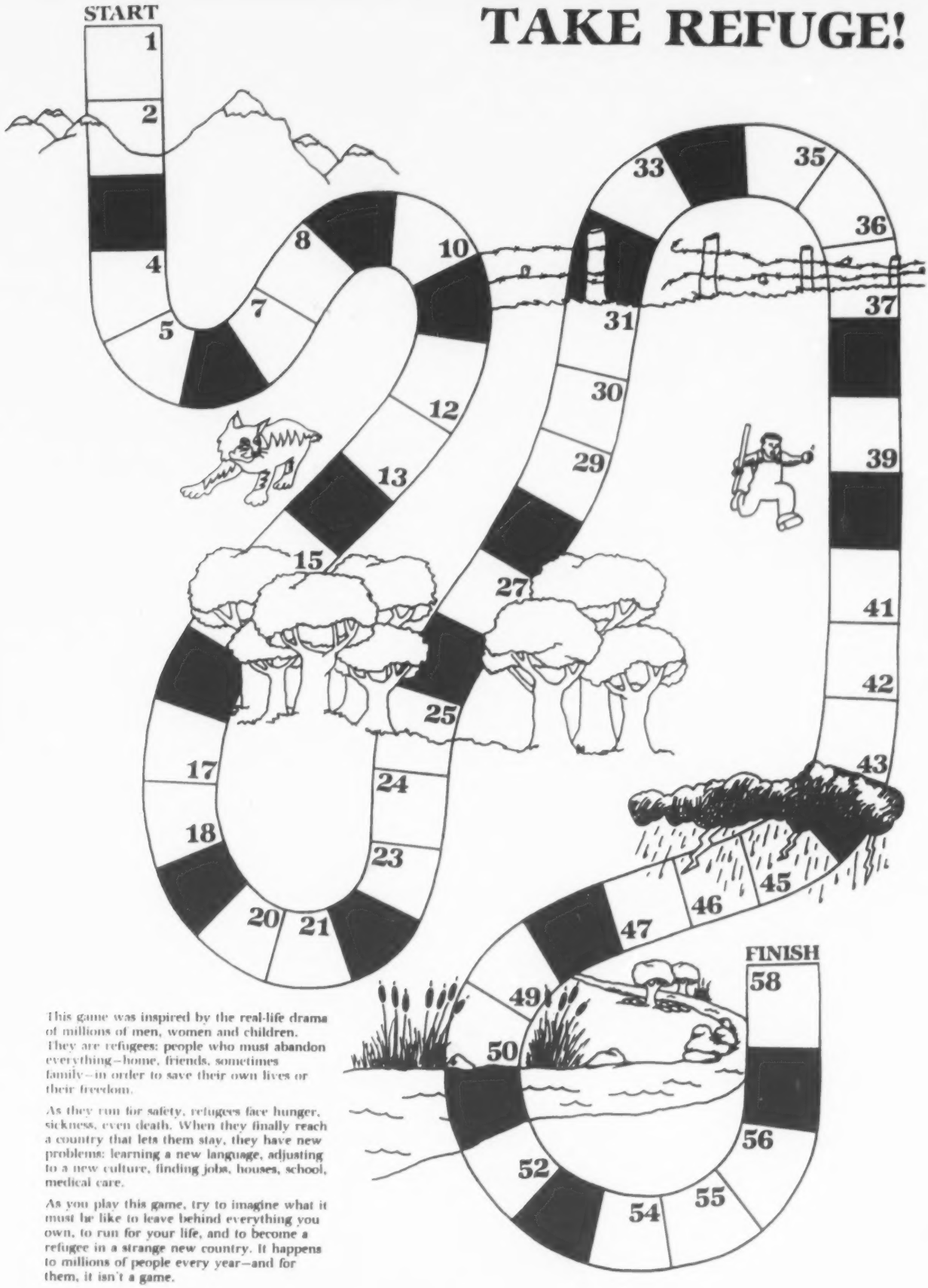
Suggest that small groups of students take time to play the "Take Refuge!" game; it will give them a little taste of the refugee experience.

Ask students to share what they are learning about refugees with members of their families and then to play the "Take Refuge!" game at home.

**STUDENTS**
**Activity Sheet # 5**


THE STEPS OF A REFUGEE
TROUBLE IN COUNTRY OF ORIGIN
REFUGEE INTERNALLLY DISPLACED
no UNHCR assistance-- still in country of origin, this person is outside the refugee definition
REFUGEE FLEES HOMELAND
refugee hopes for asylum
stays in home country
flees country
REFUGEE ARRIVES IN SECOND COUNTRY
--presents himself or herself at camp or border settlement
or
--is apprehended by police or military
NATION OF FIRST ASYLUM RESPONDS
REFUTES REFUGEE CLAIM
Refugee becomes an illegal alien
refugee is jailed
refugee is deported
RECOGNIZES REFUGEE CLAIM
and becomes host country
or
country of asylum
HANDLES SITUATION INTERNALLY
INVITES UNHCR AID
HOST COUNTRY AND UNHCR ENTER INTO WORKING AGREEMENT
HOST COUNTRY AND UNHCR WORK TOWARDS DURABLE SOLUTIONS

# TAKE REFUGE!




This game was inspired by the real-life drama of millions of men, women and children. They are refugees: people who must abandon everything—home, friends, sometimes family—in order to save their own lives or their freedom.

As they run for safety, refugees face hunger, sickness, even death. When they finally reach a country that lets them stay, they have new problems: learning a new language, adjusting to a new culture, finding jobs, houses, school, medical care.

As you play this game, try to imagine what it must be like to leave behind everything you own, to run for your life, and to become a refugee in a strange new country. It happens to millions of people every year—and for them, it isn't a game.

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# TAKE REFUGE!

**Materials:** A die
Gameboard
Rules of the game
2 to 4 players

Cut out the playing pieces along the dotted lines. Fold each along the solid line; glue the bottom to a square of lightweight cardboard to form a stand.

To make the gameboard and parts more durable, mount them with rubber cement on cardboard, then cover each with clear plastic adhesive paper. Before you cover them, add color with felt tip markers.

After you play the game, answer these questions:

1) How many good things happened to you as you played this game?

2) Did you find this game frustrating? Why or why not?

3) How would you feel if the things that happened in this game happened to you in real life?

**Rules of the Game**

Each player chooses a token and throws the die. The highest number starts by putting his or her token on square 1. Other players follow accordingly. Whenever a player lands on a gray square, he or she must follow the instructions for that square.

The first player to reach square 58 is the winner. But to reach that square, you must throw the exact number needed to land on 58. If you throw a number higher than what you need, move to 58 and continue the count by moving backwards. When you reach 58, you have become accepted as a refugee.

3. You forgot your passport! Return to 1.

6. Miss a turn while you look for food.

9. You sprain your ankle on a rugged path. Wait here until all the others have passed you.

11. A fallen tree blocks your path. Miss a turn while you go around it.

14. A wild animal chases you back to 12.

16. You discover a shortcut. Go to 20.

19. You're lost. Return to 17.

22. A scary noise awakens you. Run to safety at 21.

26. Your brother has fallen behind. Find him at 23.

28. A border patrol is looking for you. Hide in 27.

32. You're stuck in a barbed wire fence. Miss one turn.

34. The police arrest you and send you back to your country. Return to 1.

38. You are placed in a transit camp. Miss 2 turns.

40. You are so hungry, you take corn from a field. The farmer chases you back to 39.

44. A heavy storm comes. Take shelter in 42.

48. Miss a turn waiting for a boat to take you across the river.

51. Bad winds slow you down. On your next turn, move forward only 1 space.

53. You left your passport on the other side of the river. Go back to 50.

57. You get a fever. Miss 2 turns.

**LESSON 6: Are These Refugees?**

**Goals:** To look at how the U.S. government and U.S. citizens have responded to a group of undocumented people whose status is in dispute.

**Advance preparation:** Photocopy enough of the "Concern and Response" (Activity Sheet #6) for your whole class. Students should prepare for class by reading this fact sheet.

Write the official definition of a refugee on the board.

**Classroom Discussion:**

The U.S. government has consistently granted asylum to people from communist countries, on the assumption that anyone who wants to leave a communist country must be fleeing persecution and thus qualifies as a refugee. (With the recent changes in Eastern Europe, refugee and migration issues could become increasingly important in the political and the economic arenas, in the U.S. as well as in Europe. Suggest that your students make a project of monitoring U.S. policy concerning refugees and immigrants from this region.)

At the same time, few people who flee non-communist countries are granted political asylum or refugee status. The U.S. government insists that most are economic migrants--people looking for a more affluent lifestyle. This is especially true of Central Americans fleeing the violence in their homelands, even though they insist they fear persecution. By today's government definitions, most of the turn-of-the century immigrants we discussed earlier--our own grandparents and great grandparents--would have been economic migrants and possibly not allowed to enter this country legally.

Some American citizens disagree with our government's judgement about undocumented Central Americans. These citizens believe that many Central Americans are refugees fleeing political violence and persecution, and therefore they need protection. Many of these citizens have banded together to offer protection in a national effort we call the Sanctuary movement. By offering sanctuary to these people, they are responding as they believe Christ would have responded.

Based on the "Concern and Response" handout and anything else students have seen in the media about the Central American situation, do they think these people should be classified as refugees? Do they think Christ would have offered Sanctuary?

In the Spring of 1986, some members of the Sanctuary movement were convicted of illegal transport of aliens. They faced prison sentences of up to 20 years. (If students don't know how the July 1, 1986 sentencing went, ask them to research news for accounts.) Why do your students think these people were willing to risk prison sentences in order to do what they felt was right? Do your students think there is a better way the Sanctuary people could use their energies to help Central Americans? Do students think the Sanctuary movement will help change U.S. policy towards Central Americans? If not, what would? What action could your students take to make their views on undocumented Central Americans known to public policymakers?

Suggest that students, individually or as a group, express their concerns in a letter to the editor of the local newspaper.

**Homework assignment:** Ask students to define the word refugee as they believe the U.S. government should define it, and explain why. Ask them to explain how the government would determine which refugees the U.S. would accept and which it would not. They should be sure to think about whether or not they would include people fleeing natural disasters such as famine or earthquakes.

**STUDENTS**
**Activity Sheet #6**

# REFUGEES

CONCERN & RESPONSE

**Migration and Refugee Services, United States Catholic Conference**

**March 1987 Number 2**

## *Flight to Uncertainty: Central Americans in the United States*

The United Nations protocol defines a refugee as a person who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or, owing to such fear, is unwilling to avail himself of the protection of that country." In 1980, the Refugee Act brought United States immigration law into concurrence with this international standard.

The U.S. Refugee Act also states that "The Congress declares that it is the historic policy of the U.S. to respond to the urgent needs of persons subject to persecution in their homelands."

There are currently an estimated 300,000 to 500,000 residents from El Salvador living in the United States. Statistics vary substantially — this number is the average of estimates by the State Department, the Immigration and Naturalization Service, the Department of Health and Human Services, nongovernmental organizations working with Salvadoran refugees, and the U.S. Catholic bishops. Guatemalans are also arriving in large numbers, and a smaller, but recently increasing number have fled the escalating civil war in Nicaragua. The U.S. has granted refugee status to very few of these people.

In the U.S., we continue to receive conflicting reports on the situations in Central America. Some say persecution and civil rights abuses are rife; others say the civilian population is not in danger. But two facts are clearly discernible through the haze of conflicting reports: the violence of civil war is a fact of life in Central America, and many people are fleeing their countries to seek asylum in the U.S.

Given these realities, it is incumbent upon the people of the U.S. to assess the situation in Central America and seek a humane solution for Central Americans now in this country. It is in this context that the U.S. bishops have chosen to support legislative initiatives to temporarily suspend the deportation of Central Americans.

Photo by Rick Reinhard

*A Salvadoran mother displays photographs of her missing children.*

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### EL SALVADOR

Government and opposition forces have been engaged in civil war in El Salvador for more than seven years. Because restrictions on bombing civilian areas are not enforced, aerial bombardment, strafing, mortaring and army ground operations continue to terrorize and dislocate the local population.

On January 12, 1986, after witnessing the bombing of civilians in northern Chalatenango, El Salvador's Archbishop Arturo Rivera y Damas condemned bombings of civilians as well as the destruction of homes and crops in army sweeps of rebel-held areas. In a radio-broadcast sermon, he said, "...I make myself the voice of all and express to those who should hear that the bombings cease in areas inhabited by the civilian population."

Along with the civil war, reports of unexplained disappearances, killings, incommunicado detention and torture of those detained for political reasons continue. The government has been unable to implement consistent verifiable procedures to investigate alleged political murders.

In his April 1985 statement prepared for the U.S. House of Representatives Foreign Affairs Committee, John Cardinal O'Connor applauded El Salvador's President Duarte for his efforts to bring the armed forces under civilian control and reduce civil rights violations. However, he also commented: "We must note both the continued activity of organized death squads with alleged ties to the military and security forces and also terrorist activities on the left."

### GUATEMALA

In Guatemala, as well, a civil war continues. Newly-elected President Marco Vinicio Cerezo Arevalo has deplored the deaths of victims of the past three decades' civil conflict and political terror. It is too soon to tell whether he can carry out his pledge to end the violence and the patterns of abuses against the civilian population. Church officials will continue to closely monitor the situation in Guatemala and are hopeful that change is possible.

### NICARAGUA

Since the Sandinistas took power in 1979, insurgents have been attempting to overthrow the government. This civil war has claimed 15,000 lives and caused increasing numbers of civilians to flee Nicaragua. In September 1985, the U.S. State Department Bureau for Refugee Programs reported that "the rate of migration out of Nicaragua has increased sharply in recent months." The State Department estimated that 16,000 of Nicaragua's Miskito Indians are in Honduras, and 100,000 other Nicaraguan civilians are internally displaced.

In his April 1985 testimony to the House Foreign Affairs Committee, Cardinal O'Connor identified the "dominant fact of Nicaraguan life today" as the "war being waged against the government by the insurgent forces."

### WHAT IS THE U.S. GOVERNMENT DOING?

More often than not, the U.S. government is deporting Central Americans who have come to this country to escape the situations described above. According to the U.S. Immigration and Naturalization Service, an average of 300-400 Salvadorans per month are returned to their homeland. Although a small percentage are voluntary repatriations, most are forced departures, justified by the argument that Salvadorans are not refugees fleeing political persecution and civil war, but economic migrants in search of an easier, more prosperous life. The U.S. government believes that an alien with a legitimate fear of persecution would apply for and receive political asylum in the U.S.; most Central American aliens do not even explore this avenue.

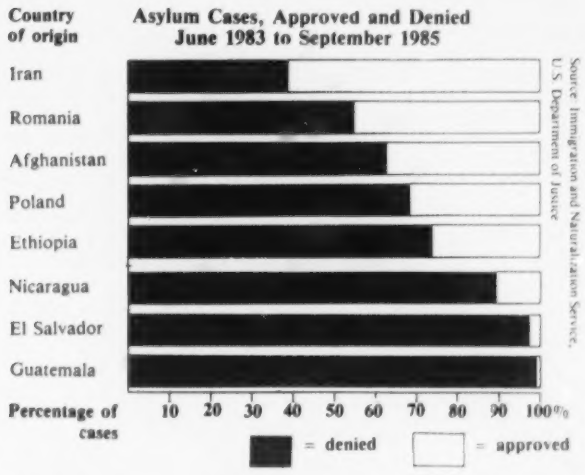
## Activity Sheet #6

*During this time of war that Salvador is living, deportation...is contrary to the law of our Father who asked that we 'clothe the naked, feed the hungry, give refuge to the persecuted....' To return the persecuted to the source, the origin of his suffering, is an act of injustice in the eyes of Christian love.*

*—Arturo Rivera y Damas*
*Archbishop of El Salvador,*
*Letter of November 15, 1985*

### WHAT HAPPENS TO THOSE WHO DO APPLY FOR ASYLUM?

The political asylum applications filed by Central Americans are disproportionately denied. The accompanying graph shows the dramatic differences in approval rates for asylum seekers from several nations.




*This graph represents only the approval and denial rates for asylum cases; pending cases are not included in these statistics.*

### WHAT HAPPENS TO THOSE RETURNED TO EL SALVADOR?

In an attempt to assist those returning to El Salvador, the Intergovernmental Committee for Migration was asked by the governments of El Salvador and the U.S. to establish a program to provide for the reception and supervision of Salvadorans deported from the United States. ICM's general conclusion based on data collected between December 1984 and September 1985 was that there are few cases of individuals reporting "security problems" after their return and resettlement. However, in a recent statement issued by ICM's Washington Mission, ICM was careful to emphasize that "the contacts between ICM and the returnees after the return are entirely voluntary on the part of the returnee and the findings of the surveys and the questionnaire replies cannot therefore be considered as a scientific data base upon which to construct definitive analyses of situations of returnees after a given period of return."

As early as 1981, the Administrative Board of the National Conference of Catholic Bishops (NCCB) urged that, given the situation in El Salvador, all deportations to that country be stopped, at least temporarily.

On November 7, 1985, Bishop Anthony Bevilacqua reiterated the NCCB's stand in his statement before the House Committee on the Judiciary, Subcommittee on Immigration, Refugees and International Law: "It is our feeling that while their country remains in such a state of turmoil, the citizens of El Salvador who are stranded in the U.S. should not be forced to leave when their very physical well-being, regardless of political philosophy, is in danger. We, therefore, urge that a moratorium be placed on all deportations to El Salvador, at least until such a time as the government in power is in a position to guarantee the safety of its citizens."

Bishop Bevilacqua also implored Committee members to expand the bill "to include nationals of Guatemala and Nicaragua in the investigations and temporary relief afforded by provisions of the bill."

### WHAT COULD THE U.S. BE DOING?

The U.S. government could respond in a number of ways to Central American aliens. The following forms of administrative discretionary relief are available for aliens: 1) Deferral of deportation in cases where immediate deportation would be "unconscionable or result in undue hardship"; 2) Stay of deportation; 3) Extended voluntary departure (EVD) — a status granted to citizens of countries where dangerous conditions, such as extreme civil strife or serious human rights violations, prevail. Granted at the discretion of the U.S. Attorney General upon the recommendation of the Secretary of State, EVD allows people to stay temporarily in the U.S. and can provide eligibility for work authorization. It covers a specified period and is subject to review and extension. Extended voluntary departure has been granted on 15 different occasions in the last 25 years; Ethiopians, Poles, Lebanese, Ugandans and Afghans have been granted EVD because of, according to the Administration, the "turmoil prevailing in (those) countries."

*In view of the large areas of conflict where ongoing struggle between the government and guerrilla forces renders many villages, farms and other country areas dangerous, it seems necessary that the U.S. government be urged on humanitarian grounds to grant extended voluntary departure status to Salvadorans, Guatemalans and Nicaraguans as it has to citizens from Uganda, Afghanistan, Poland and others who have taken refuge from countries in conflict.*

*— John Cardinal O'Connor,*
*Testimony for the House Foreign Affairs Committee*

Because the Administration had failed to act on behalf of Central Americans, in 1981 Congress passed a resolution urging the Administration to voluntarily suspend the deportation of Salvadorans. This resolution has so far been ignored.

Representative Joseph Moakley (D-MA) and Senator Dennis DeConcini (D-AZ) then offered legislation which mandates a study of the conditions Salvadorans face in their own country, in the neighboring first-asylum countries of Guatemala, Honduras, and Mexico, and in the U.S. Until such a study is completed, a temporary stay of detention and deportation would be granted Salvadorans. The U.S. Catholic Conference has supported these efforts since 1981, and has also repeatedly urged the Congress to expand this legislation to cover Guatemalans and Nicaraguans as well.

Humanitarian concern — as well as established criteria for granting extended voluntary departure — requires that the U.S. not repatriate people to life-threatening situations, *regardless* of their motives for migrating. The conditions of civil war, combined with conflicting reports of political persecution, human rights violations and violence directed at civilians, are more than sufficient to warrant an official study such as Congressional members have requested. Until such time as the situations in Central America have been studied and evaluated, and we are confident that Salvadorans, Nicaraguans and Guatemalans can return home safely, this country is morally obligated to offer them at least temporary haven.

### ACTION YOU CAN TAKE

Your voice in this policy debate is essential. Urge your Congressional representatives to support legislation preventing the deportation of Salvadorans, Guatemalans and Nicaraguans until it can be determined whether it is safe for them to return to their homelands. In the 100th Congress, the bill number is S332 in the Senate. Please write or call

Senator _____
U.S. Senate
Washington, D.C. 20510
(202) 224-3121

It is also important that the President hear your views on this important matter. Address letters as follows:

President
The White House
1600 Pennsylvania Avenue, N.W.
Washington, DC 20500
(202) 456-7639



REFUGEES — Concern and Response is an informational publication which looks at contemporary problems involving refugees and attempts to offer suggestions for a solution. For further information, contact: Migration and Refugee Services, United States Catholic Conference, 1312 Massachusetts Avenue NW, Washington, D.C. 20005. MRS/USCC is affiliated with the International Catholic Migration Commission.

## LESSON 7: The Art of Refugee Children

**Goal:** To expose students to children's personal responses to the refugee experience.

**Advance Preparation:** Make enough copies of Activity Sheets 7A and 7B for everyone in the class to have one of each.

**Important Lecture Points:**

Analyzing children's artwork often opens a window into their worlds. The drawings on the activity sheets were made by children from El Salvador who have fled the war in their homelands to seek haven in refugee camps in other Central American countries. The drawings reveal the children's own personal views of their lives and their concerns.

Through color and form, children's artwork provides clues about what is happening to them. If it will help your analysis, feel free to imagine what colors the original artists would have used, and color in the drawings. To help you think about typical behaviour of young children, try to visualize siblings or other children you know who are about the same ages as the young Salvadoran artists.

Although these particular drawings come from El Salvador, similar drawings are made by children from Cambodia, Laos, Afghanistan, Ethiopia and other nations which produce refugees.

**Assignment:**

Ask students to do the following:

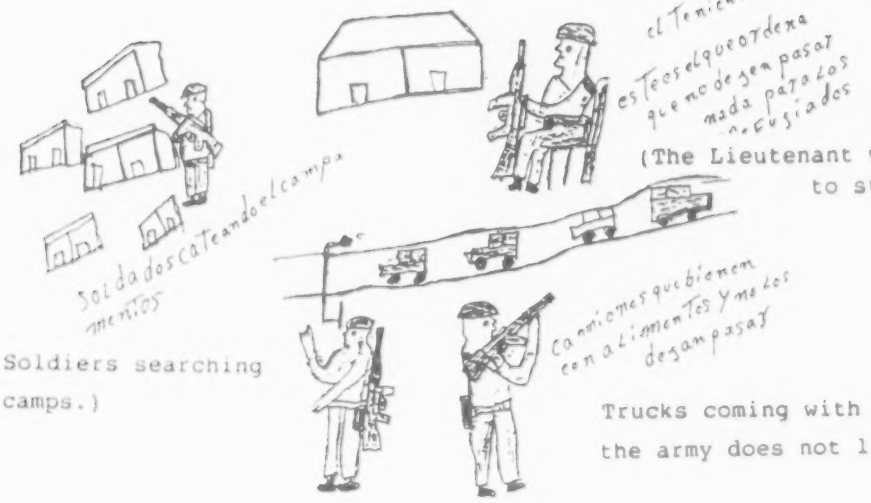
1. Take a few minutes to reflect on the children's drawings.

2. Choose one or more of the drawings and write a two to three page essay, following this basic format:

   - Describe the drawing.
   - Describe images in the drawing that you think might be symbolic.
   - Explain the symbolism you see.
   - Describe what this drawing says to you about the young artist's life. Think about the typical concerns of a child this age.

**Homework Assignment:** Have students illustrate, in comic book style, a typical day in their lives, including captions, then do the same for a day in the life of a refugee. (Written diaries without illustrations would also work.) Discuss the differences.

**STUDENTS**
**Activity Sheet # 7A**




(The Lieutenant who gives the order to stop the aid for the refugees.)

(Soldiers searching camps.)

Trucks coming with food, the army does not let them pass.

(El Salvador Cathedral is not finished because Monsignor Romero's help was needed. Romero, the prophet who fought for the rights of the poor, was killed because of that and because he did not agree with the elections, and because of the massacres.)

Translation by Mauricio Alarcon



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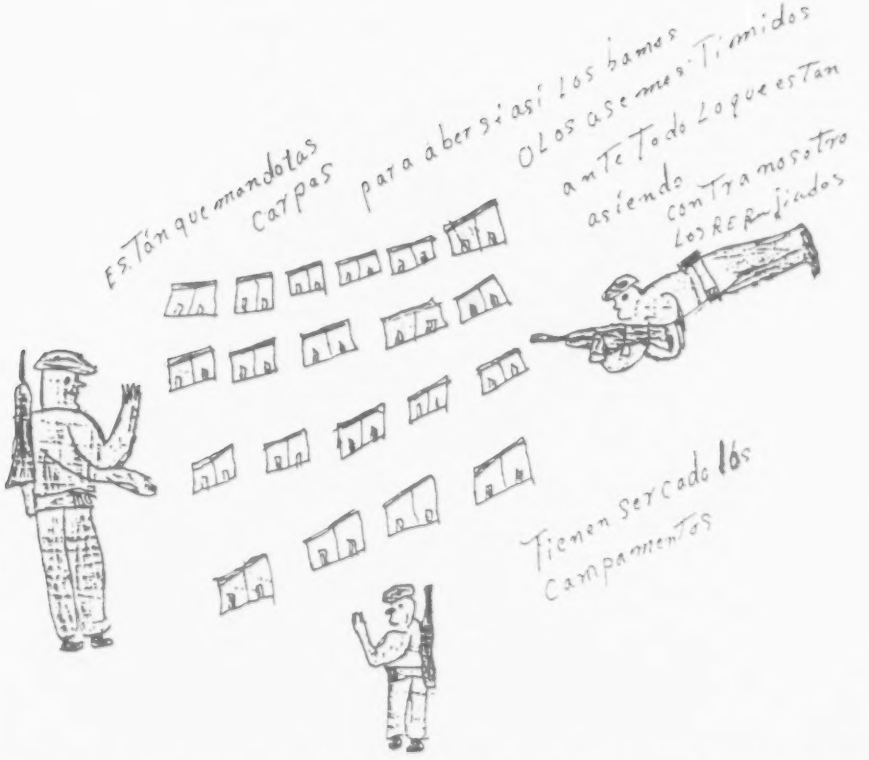
**STUDENTS**
**Activity Sheet # 7B**




(They are burning our shanties to make us fear and force us to leave.)

Translation by Mauricio Alarcon



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**LESSON 8: The Real Person's Experience**

**Goal:** To provide an opportunity for person-to-person contact with refugees and/or the people who resettle them.

**Advance Preparation:** Invite a recent or former refugee and/or a person who resettles refugees, to visit your class and talk about the refugee experience. Ask your refugee speaker to prepare a 3 to 5 minute talk (on any subject) in his or her native tongue to help students experience the confusion a refugee often feels.

If you are fortunate enough to have a guest speaker, impress upon your students the importance of listening to their guest with the utmost patience and respect; refugees in particular may feel shy or sensitive about sharing stories about their traumatic experiences. Ask students to prepare sensitive questions in advance that they would like to ask. Some suggestions:

For refugees

1. What was the most difficult part of your experience as a refugee?
2. What do you miss most about your home country?
3. What was the hardest part of getting used to a new culture?
4. How did the community treat you--did you feel welcome?
5. What was the most helpful thing people did to help you get used to your new life in the U.S.?

For resettlement workers

1. How did you get involved with refugees?
2. What is it like to relate so closely with people of different faiths/cultures?
3. What has been the most difficult aspect of working with refugees?
4. How has working with refugees changed your life?

If a refugee speaker is unavailable, procure a taped lesson in a language totally unfamiliar to your students. (Check with the audio-visual department of your local library, or the language departments in area colleges.) Also, if a refugee cannot visit your classroom, arrange to show the Center for Applied Linguistics video entitled PASS, which shows how young Southeast Asian refugees prepare to come to the U.S. (See the bibliography for more information.)

**Classroom Discussion:**

If you have a refugee speaker, begin class by introducing your guest and announcing that students should listen carefully and quietly, taking notes on the lecture. Explain that they will be tested on the material. (If no refugee is coming, play the language tape.)

After the language lecture (or tape), quiz the students on what they heard. (The quiz questions don't necessarily have to relate to the actual lecture, since the students will not have understood what they heard.) After students spend a few minutes confused and bewildered, discuss with them their feelings at being told suddenly that they would have to learn something in a totally unfamiliar language, and that they would be tested on the material. Can they imagine how a refugee must feel, arriving in a country where everything is unfamiliar--from big things such as language and culture, to smaller things such as clothing and food.

If you have a refugee speaker, allow plenty of time for him or her to describe the refugee experience.

**Homework:** This assignment is designed to help students reflect on how the Flight to Hope Refugee Awareness unit has

affected them. Using the knowledge and insight they have gained from this unit of study, along with a healthy dose of imagination, students should complete the following writing assignment.

1) Write a two-page essay on the journey of a refugee who is your age. Give the person a name, and place him or her in a country. Then tell your readers what country the refugee will flee to, and some of the things he or she will encounter along the way. Describe the young refugee's emotional experience. What are his or her feelings, hopes, anxieties, and fears?

2) Write a two-page letter to the refugee you invented for your story. Tell him or her about your refugee awareness studies--explaining what you have learned, what insights you have gained, and how learning about refugees has affected you on a faith level. Tell your imaginary refugee friend how learning about refugees has changed you as a person and what new insights you have gained through it.

## APPENDIX I

### Selected Church Teachings for Understanding Refugee Ministry

## REFUGEES: A SIGN OF OUR TIMES

Selected Church Teachings
for Understanding Refugee Ministry

### Pope John Paul II's 1990 Lenten Message

"The enormous and increasing flow of refugees is a painful reality of the world in which we live. And it is no longer confined to certain regions of the world, but extends to every continent.

"As people without a homeland, refugees seek a welcome in other countries of the world, which is our common home. Only a few of them are allowed to reenter their countries of origin because of changed circumstances within those countries.

"For the rest, the very painful experience of flight, insecurity and an anxious search for an appropriate place to settle continues. Among them are children, women--some of them widows--families that are often split apart, young people whose hopes have been frustrated, and adults uprooted from their work and deprived of all their material possessions, their houses and their homelands.

"Christ himself, in a moving Gospel passage, wishes to be identified and recognized in every refugee: 'I was a stranger and you welcomed me...I was a stranger and you did not welcome me.'

"These words must lead us to a careful examination of conscience with regard to our attitude towards exiles and refugees. We find them every day in so many of our parishes. In fact, for many of us they have become next-door neighbors who are in need of charity, justice and solidarity.

"Seek to help our brother and sister refugees in every possible way by providing a welcome that will lead to their full participation in the everyday life of society. Show them a warm heart.

"Concern for refugees must lead us to reaffirm and highlight universally recognized human rights, and to ask that the effective recognition of these rights be guaranteed to refugees. In 1986 I stated that 'it is our obligation always to guarantee these inalienable rights, which are inherent in every human being and do not depend on prevailing conditions and socio-political situations.'

"Thus it is a matter of guaranteeing to refugees the right to establish a family or to be reunited with their families; to have a stable, dignified occupation and a just wage; to live in dwellings fit for human beings; to receive adequate education for their children and young people, as well as adequate health care--in a word, all those rights solemnly sanctioned since 1951 in the UN Convention relating to the Status of Refugees.

"I am well aware that in the face of this grave problem, international organizations, Catholic organizations and movements of various types have worked intensely, with the support and collaboration of many people, to provide adequate social programs.

"I thank them and encourage them to show even greater concern, since it is clear that although much has been done, it is still not enough. The number of refugees is growing, and the resources for receiving and assisting them often prove to be inadequate.

**Our first commitment should be to take part in charitable initiatives, to animate and support them through our testimony of love, so that in every country they may have an impact on the processes of educating children and young people in particular, in mutual respect, tolerance and a spirit of service at every level, both in private and public life. In this way many problems will be more easily overcome.**

"I also address myself to you, my dear brothers and sisters who are refugees: live united in your faith in God, in mutual charity and in unshakable hope. The whole world knows your problems. And the church is near to you with the help that its members are working to provide, even though they realize that it is insufficient.

"In order to alleviate your suffering, good will and understanding on your part are also necessary. You are rich in your own civilization, culture, traditions and human and spiritual values. From these you can draw the ability and the strength to begin a new life. As much as possible, you too must assist one another in the places where you are temporarily being hosted.

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**Resolution on the Pastoral Concern of *The Church for People on the Move*, USCC, 1976**

"The pastoral care of the Church in the area of immigration is directed to all persons regardless of race or religion. This is especially true with regard to the newcomers "driven by political or economic forces to move abroad" (*Pastoralis Migratorum Cura*, I, 1). page 9

"The question of spiritual assistance, in terms of administration of sacraments and preaching in the immigrants' language, and the duty of a rich or spacious country to accept displaced and poor people from overcrowded areas, shifted attention to the question of international justice. The right to the maintenance of one's language and culture, and to consequent pluralism in the local community and Church, is reconfirmed in the *Constitution on the Church in the Modern World*, in the *Decree on Bishops*, and in the *Constitution on the Liturgy*." p.9

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**Letter to Episcopal Conference on *The Church and People on the Move*, USCC, 1978**

"Special concern should be shown for those members of the faithful who, on account of their way of life, are not adequately cared for by the ordinary pastoral ministry of the parochial clergy or are entirely deprived of it. These include the many migrants, exiles and refugees, sailors and airmen, itinerants and others of this kind." page 2

"The central core of the Church's statements is the dignity of the human person, without any possibility of discrimination. From this springs those essential, universal and irrevocable rights which can be summarized as follows: the right to dwell freely in one's own country, to have a homeland, to move within it and to emigrate one's own family everywhere, to have at one's disposal the goods necessary for life; the right of man to preserve and develop his own ethnic, cultural and linguistic patrimony, to profess his own religion publicly, and to be recognized and treated in accordance with his dignity as a person under all circumstances." page 9

**WELCOMING**

"A 'warm welcome' is the expression of the Church's charitableness

understood in its profundity and universality. It takes in a whole series of attitudes which range from hospitality to understanding and prizing others, which is the psychological prerequisite for getting to know one another, free from prejudices, and for living together calmly in harmony. Furthermore, a welcome is translatable into Christian witness." page 11

"The knowledge that, in Christ, the Church has gained about man and which makes her an "expert in humanity," obliges her to proclaim solemnly the fundamental rights of man and to make her prophetic voice heard whenever these rights are trampled on, and to work constantly and farsightedly to raise man up." page 7

**In the service of peace**

"But the Church also has the task of animating the whole of social life. She therefore turns her attention to the world on the move in order to restore to it that peace which, as Pope John XXIII stressed in *Pacem in Terris*, rests on four pillars: truth, justice, charity and freedom.

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**Pacem in Terris** emphasizes the principle that every human being is a person and adds: "If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly ; for men are redeemed by the blood of Jesus Christ, they are by grace the children and friends of God and Heirs of eternal glory." #28

"The 1971 Synod of Bishops clearly states 'Of itself it does not belong to the Church, insofar as she is a religious and hierarchical community, to offer concrete solutions in the social, economic and political spheres for justice in the world. Her mission involves defending and promoting the dignity and fundamental rights of the human person.'" # 31

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***Pope John Paul II's address* to the young people belonging to the movement "Communion and Liberation," 31 March 1979;** OR **Eng. Edition, 9 April 1979, No. 15.**

"I said that this name, Communion and Liberation, opens up to us an interior and at the same time a social perspective. Interior, because it makes us live in communion with others, with those nearest; it makes us seek this communion in our personal path, in our friendship, in our love, in our marriage, in our family. Then in the various environments:: it is very important to maintain that level of communion in interhuman, interpersonal relations; that level of communion in relations among men, among persons. It makes it possible for us to create a real liberation, because man is liberated in communion with others, not in isolation; not individually, but with others, through others, for others. This is the full meaning of the communion from which liberation springs."

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**Extract from Pope Paul VI address to delegates at the 18th FAO Conference, November 14, 1975, *L'Osservatore Romano*, English ed., November 27, 1975 #23**

"Universal living solidarity is built up little by little starting from the more immediate manifestations of solidarity whereby peoples and nations develop their personalities in line with their particular creativity, within the environment for which they have more specific responsibility, in the forward movement of a history which enables

them to reap the cultural heritage of previous generations and to incorporate it in new constructions... An unflagging effort is needed in order to direct individual groups towards the horizon of wider solidarities."

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**Pope John Paul II's address to the delegates to the IX World Conference on Law organized by the World Peace Through Law Center, 24 September 1979; *OR* Eng. ed., 1 October 1979, No. 40, p. 11. #27**

"The rapid development, both in extension and in depth, of relations between men and nations calls for an unprecedented effort to be mastered by man, lest it be carried away on the tumultuous wave of self-interest and instinct, so that an ordered structure be found which expresses and promotes the unity of the human family with respect for the paramount dignity of every individual, of every human group. This endeavour finds in the rule of law, the *imperium legis* an indispensable support that guarantees its continuity, its rectitude and its creative force."

"Peace and rights," says Pope Paul VI, "are two benefits directly related to each other as cause and effect. There can be no peace where there is no respect for, defense and promotion of human rights." From this it follows that the Church is obliged to work for both peace and human rights at the same time because both are the fruit of the love and liberation which Our Saviour came to bring to men." #54

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**Pope John Paul II, "Message to the UN on its 25th Anniversary." 1973, # 68**

"Alas, this most sacred of all rights is for millions of men, innocent victims of intolerant religious discrimination, ridiculed with impunity. And so We turn with confidence toward your distinguished assembly, in the hope that it will be able to promote, in such a basic area of man's life, an attitude in conformity with the unsuppressable voice of conscience and to banish conduct incompatible with the dignity of mankind."

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**Pope John Paul II, *First Message to the World*, 17 October, *OR*, Eng. ed., 26 October 1978, No. 43, p. 4. # 43**

"At the same time we wish to extend our hand to all peoples and all men at this moment and to open our heart to all who are oppressed, as they say, by any injustice or discrimination with regard to either economic or social affairs, or even to political matters, or even to freedom of conscience and the freedom to practice their religion which is their due."

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**Economic Justice for All:**
**Catholic Social Teaching**
**and**
**The U.S. Economy**

"Every human person is created as an image of God, and the denial of dignity to a person is a blot on this image. Creation is a gift to all men and women, not to be appropriated for the benefit of a few; its beauty is an object of joy and reverence. The same God who came to the aid of an oppressed people and formed them into a covenant community continues to hear the cries of the oppressed and to create communities which are to hear his word. God's love and life are present when people can live in a community of faith and hope. These

cardinal points of the faith of Israel also furnish the religious context for understanding the saving action of God in the life and teaching of Jesus." # 40

"The human dignity of all is realized when people gain the power to work together to improve their lives, strengthen their families and contribute to society. Basic justice calls for more than providing help to the poor and other vulnerable members of society. It recognizes the priority of policies and programs that support family life and enhance economic participation through employment and widespread ownership of property. It challenges privileged economic power in favor of the well being of all. It points to the need to improve the present situation of those unjustly discriminated against in the past. And it has very important implications for both the domestic and the international distribution of power." # 90

"The liturgy teaches us to have grateful hearts: to thank God for the gift of life, the gift of this earth and the gift of all people. It turns our hearts from self-seeking to a spirituality that sees the signs of true discipleship in our sharing of goods and working for justice. By uniting us in prayer with all the people of God, with the rich and the poor, with those near and dear and with those in distant lands, liturgy challenges our way of living and refines our values. Together in the community of worship, we are encouraged to use the goods of this earth for the benefit of all. In worship and in deeds for justice, the church becomes a "sacrament," a visible sign of that unity in justice and peace that God wills for the whole of humanity." # 327

"The example of Jesus poses a number of challenges to the contemporary church. It imposes a prophetic mandate to speak for those who have no one to speak for them, to be a defender of the defenseless, who in biblical terms are the poor. It also demands a compassionate vision that enables the church to see things from the side of the poor and powerless, and to assess lifestyle, policies and social institutions in terms of their impact on the poor. It summons the church also to be an instrument in assisting people to experience the liberating power of God in their own lives, so that they may respond to the Gospel in freedom and in dignity. Finally, and most radically, it calls for an emptying of self, both individually and corporately, that allows the church to experience the power of God in the midst of poverty and powerlessness." # 52

"Volunteering time, talent and money is a fundamental expression of Christian love and social solidarity. All who have more than they need must come to the aid of the poor. People with professional or technical skills needed to enhance the lives of others have a duty to share them. And the poor have similar obligations: to work together as individuals and families to build up their communities by acts of social solidarity and justice. These voluntary efforts to overcome injustice are part of the Christian vocation." # 116

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**Pope John Paul II's Address to Refugees in Phanat Nikhom, Thailand May 1984**

"I want you to know that my words transcend all barriers of speech: they are spoken in the language of the heart. My heart goes out to you. It is the heart of "a brother" who comes to you in the name of Jesus Christ to bring a message of compassion, consolation and hope. It is a heart that embraces each and everyone of you as friends and fellow human beings. A

heart that reaches out to all those round the world who share your condition and experience life as refugees."

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**Pope John Paul II's address to Thai and Refugee Officials, Thailand, May 1984.**

> "Resettlement alone can never be the final answer to these people's plight. They have a right to go back to their roots, to return to their native land with its national sovereignty and its right to independence and self-determination; they have a right to all the cultural and spiritual relationships which nourish and sustain them as human beings.
>
> "In the final analysis, the problem cannot be solved unless the conditions are created whereby genuine reconciliation may take place: reconciliation between nations, between various sectors of a given national community, within each ethnic group and between ethnic groups themselves. In a word, there is an urgent need to forgive and forget the past and to work together to build a better future.
>
> "The poverty of these victims of political unrest and civil strife is so extreme at virtually all levels of human existence that it is difficult for the outsider to fathom it. Not only have they lost their material possessions and the work which once enabled them to earn a living for their families and prepare a secure future for their children, but their families themselves have been uprooted and scattered: husbands and wives separated, children separated from their parents. In their native lands they have left behind the tombs of their ancestors, and thus in a very real way they have left behind a part of themselves, thereby becoming still poorer.
>
> "The Catholic Church, for her part, offers the assurance of her unflagging support for any measures which pursue this goal. She likewise pledges her constant availability to assist, as much as she can and solely out of her love and respect for the human person, in any efforts aimed at re-establishing the just conditions and circumstances to which every refugee has a human right and without which true and lasting peace cannot be possible."

## APPENDIX II

### Glossary of Immigration and Refugee Terms

## A GLOSSARY OF IMMIGRATION AND REFUGEE TERMS

Starred entries (*) are reprinted with permission from the Lutheran Immigration and Refugee Service publication, "A Brief Glossary of Immigration Terms." All other entries are reprinted with permission from the United Nations High Commissioner for Refugees Handbook for Social Services.

*Advocacy -- Pleading the cause of others; the act of upholding or defending as valid or right; speaking out for equitable and humane treatment for people, regardless of national origin, race, color, or creed.

*Aliens -- Legal term for people who are not citizens of a country in which they live. They may enter the country legally or illegally. If they are not intending to stay, they may be called "Non-Immigrant Aliens."

*Asylum -- The grant of sanctuary given to people fleeing personal danger in their home country. They are refugees in that they seek protection from persecution, and must meet the definition of refugee to receive political asylum in the United States. But unlike refugees admitted to a third country from overseas camps, asylees have already entered a country to seek safety and then ask the government to recognize them as refugees.

Country of Asylum -- A country which has granted asylum to a person.

Country of First Asylum -- A country which can be deemed to have granted temporary asylum to a person before he or she left it for another.

Country of Origin -- The country from which a refugee originates.
Country of Resettlement -- A country that provides permanent resettlement for refugees other than their country of origin
or country of first asylum.

Determination of Refugee Status -- The act of assessing eligibility of an applicant for refugee status under the 1951 United Nations Refugee Convention and the 1967 Protocol.

*Displaced Persons -- People who have been forced by circumstances such as war or civil strife to leave their homes and live elsewhere for their own safety. Technically, if they are living in their country of origin, they are called "displaced." If they leave their country, they are "refugees" or "displaced persons in a refugee-like situation."

Durable Solution -- A positive, lasting alternative to the condition of being a refugee. An essential element is the refugee's acceptance of the permanent protection of a government. A full durable solution requires both economic self-support and social integration. These are the durable solutions UNHCR recognizes:

- voluntary repatriation
- local integration
- resettlement

*Emigrants -- People who leave their country to settle in another.

*EVD -- Extended Voluntary Departure, a temporary suspension of deportation usually granted on a blanket basis to a nationality group because of generalized violence, civil strife or other unstable conditions at home. EVD beneficiaries do not have to meet the stringent refugee definition, and must return home once conditions have stabilized sufficiently to permit safe return. EVD has been granted some 15 times since 1960. Beneficiaries include Poles, Ugandans, Ethiopians and Afghans.

*First Asylum Country -- The first country where refugees are able to find safe haven.

Governmental Organization -- A body constituted by a government, and subject to the direction and control of that government.

Groups with Special Needs -- These are refugees who may be physically, mentally or socially disadvantaged in comparison with other refugees. To ensure that such persons are able to meet both their daily living and their special needs is a priority for social services staff.

*Guest Workers -- People who are temporarily admitted to the United States to work, usually in the agricultural industry.

*Immigrants -- People, other than refugees, who are legally admitted to a country for permanent residence or citizenship. In recent years, immigrants in the United States have primarily come to join family members already living here. They come under different criteria and quota systems than refugees. Upon arrival, they already have "permanent resident alien" status.

Implementing Agency -- An organization funded by UNHCR to provide certain assistance to refugees.

Infrastructure -- The underlying foundation or basic framework of a system or organization. For example, the infrastructure of a refugee settlement could include such community facilities as a water supply system, roads, electricity, schools and a clinic.

Intergovernmental Organization -- This is a body constituted by more than one government and subject to the direction and control of those governments.

International Instrument -- Treaties or conventions adopted by States at the international or regional level.

International Protection -- The protection extended by UNHCR on behalf of the international community to refugees who by definition do not enjoy the protection of their former home country.

*Legalization -- A program making undocumented people eligible to apply for legal status as permanent residents. Under the Immigration Reform and Control Act of 1986, aliens who had been residing illegally in the United States since before January 1981 were eligible for legalized immigration status.

Local Integration -- A durable solution that involves receiving permanent acceptance from the government of the country of first asylum and achieving self-support.

Marielitos -- The 125,000 Cubans that Fidel Castro allowed to leave Cuba in the 1980 Mariel Boatlift.

*Migratory People -- A general term for those who must move to a new country, region, or community for survival.

Non-Governmental Organization (NGO) --A body not constituted by a government and not subject to the direction and control of a government.

*Permanent Resident Aliens -- People who have immigrated, but are not yet citizens. This legal status is also known informally as "having a green card." After five years, a permanent resident can apply for citizenship.

Refugee Community -- A significant number of refugees living in the same general area who share a common background and/or common interests. This term is used in regard to both rural and urban areas.

*Refugees -- People who leave their country of origin because of "a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group or political opinion" (U.S. Refugee Act of 1980 and United Nations definition). Upon arrival in the U.S., refugees processed overseas from camps have legal status, which includes the right to work and eligibility for service programs. In one year, refugees can apply to become permanent residents.

Resettlement -- A durable solution involving migration to a third country accepting refugees permanently.

Sanctuary -- A sacred and inviolable asylum, a place of refuge. Also, the name of an American ecumenical movement to provide haven to undocumented central Americans in the U.S.

Self-Help -- Any activities refugees undertake, with or without outside assistance, through which participants aid themselves.

Social Services -- Measures taken to improve refugees' ability to prevent, reduce or resolve their immediate problems and to achieve adequate and lasting social, psychological and economic well-being. Social services are distinguished from other forms of assistance by their emphasis on improving the refugees' abilities to meet their own needs and solve their own problems. (See 1, pages 1 and 2).

Third Country -- Any country other than the refugee's country of origin or country of first asylum. This is not necessarily a country of resettlement. For example, it may be the country where a refugee studies.

*Undocumented persons -- People who have entered a country without legal documentation or who overstay their visa authorization. Also sometimes called "illegal aliens" or "undocumented aliens." In the United States, the undocumented exist as a permanent sub-class. For fear of detection and deportation, they often do not seek the protection of civil rights or anti-discrimination laws, minimum wages, fair labor standards or health care.

*Volag -- Abbreviation for "voluntary resettlement agency," one of the agencies funded by the U.S. government to resettle refugees nationally. Migration and Refugee Services of the United States Catholic Conference is the volag of the Catholic system.

Voluntary Repatriation -- A durable solution involving voluntary return to the country of origin.

## APPENDIX III

## Suggested Reading and Other Resources

Suggested Reading for Students

## BOOKS

### Nonfiction

Ashabranner, Brent, Children of the Maya--A Guatemalan Odyssey, Dodd, Mead and Company 1986.

This book for students in **grades 6 through 12** describes the situation of young refugees from Guatemala, focusing particularly on a large group of Guatemalan children who are now in Indiantown, Florida.

Ashabranner, Brent, The New Americans: Changing Patterns in U.S. Immigration, photographs by Paul Conklin, Dodd, Mead and Company 1983, 212 pages.

This book describes the origins of the latest wave of U.S. immigrants of all kinds--legal and illegal immigrants and refugees. The New Americans examines immigration issues in the context of the immigrants themselves. Suitable for students in **grades ten through twelve.**

Borton, Lady, Sensing the Enemy, "An American woman among the boat people of Vietnam," The Dial Press 1984, 176 pages.

This is the autobiography of an American woman who twice volunteered to work in Southeast Asia--the first time in 1969, as a nurse in a Quaker hospital in Quang Ngai; the second time in 1980, as health administrator for the Malaysian island of Pulau Bidong, a temporary waystation for thousands of Vietnamese boat refugees. Students in **grades eight through twelve** will appreciate Ms. Borton's memorable descriptions of Pulau Bidong.

Coming to America: American Immigrants Series:

The following series is by Visual Education Corporation:

Blumenthal, Shirley and Ozer, Jerome, Coming to America: Immigrants from the British Isles, 1980, 184 pages.

Garver, Susan and McGuire, Pamela, Coming to North America: From Mexico, Cuba, and Puerto Rico, 1981, 161 pages.

Perrin, Linda, Coming to America: Immigrants from the Far East, 1980, 182 pages.

Rips, Gladys Nadler, Coming to America: Immigrants from Southern Europe, 1981, 143 pages.

Robbins, Albert, Coming to America: Immigrants from Northern Europe, 1981, 214 pages.

This series is available from Dell, 1 Dag Hamarskjold Plaza, New York, NY 10017 (Phone: 212-605-3000), or from the Social Studies School Service, 10,000 Culver Blvd., Culver City, CA 90230 (Phone: 213-839-2436). Five paperbacks and a guide: $12, plus $2 shipping.

Frank, Anne, The Diary of Anne Frank.

No student in **grades 8 through 12** should miss the experience of reading this world-renowned diary of a Jewish refugee girl whose family escaped Nazi persecution for two years by hiding in an Amsterdam attic.

Frankl, Viktor, Man's Search for Meaning, 1984, Simon and Schuster, Inc., 1230 Avenue of the Americas, New York, NY 10020, 221 pages.

In recounting his own and his fellow prisoners' experiences in Nazi death camps, this world renowned psychiatrist reveals his theories about what makes life worth living. Excellent reading for all adults and young adults in **grades 11 and 12.**

Freedman, Russell, Immigrant Kids, E.P. Dutton 1980, 67 pages.

Russell Freedman uses photographs of the sons and daughters of poor European immigrants who came to America almost a century ago to describe the lives of people who gave up everything to start anew in the land of opportunity. Seeing how difficult life was for their own immigrant forebears will help **junior high school students** comprehend the obstacles that face today's immigrants and refugees.

Haskins, James, The New Americans: Cuban Boat People and The New Americans: Vietnamese Boat People, Enslow 1982. Written for **high school and older readers.**

Knoll, Tricia, Becoming Americans. Portland, Oregon: Coast to Coast Books.

This book, intended for young people of **high school age and older,** gives a detailed account of why Asians have come to the U.S., the problems they have encountered, and their status in America today.

Loescher, Gil and Ann D., The World's Refugees: A Test of Humanity. Harcourt, Brace Jovanovich 1982.

This book looks at the refugee situation throughout the century, life in refugee camps, and resettlement in the U.S. and in other countries. The book is illustrated with many photographs and is suggested for readers **12 years old and up.**

Norwood, Frederick A., Strangers and Exiles--A History of Religious Refugees (2 volumes). Abingdon Press, 1969.

The complete story of religious refugees in Judeo-Christian history. For students **up to and including middle grades.**

Shawcross, William, The Quality of Mercy: Cambodia, Holocaust and Modern Conscience. New York, Simon and Schuster, 1984.

Fiction

Angell, Judy, One-Way to Ansonia, Bradbury 1985.

This story for **high school students** is abouta Russian immigrant girl's life in America in 1894-1899.

Colman, Hilda Crayder, The Girl from Puerto Rico , William Morrow and Company 1961. For ages **11 and up.**

Fahrmann, Willi, The Long Journey of Lukas B., Bradbury 1985.

This is a fictionalized account of a boy's travels from Prussia to America in the 1870s. For **high school students.**

Geras, Adele, Voyage, Atheneum 1985.

This book presents a Jewish family's reflections on its trip from Europe to the U.S. at the turn of the century. For students **up to and including middle grades.**

Gilson, Jamie, Hello, My Name is Scrambled, Lothrop 1985.
This story of contemporary Vietnamese immigrants to the U.S. is written for students in up to and including middle grades.

Levoy, Myron, Alan and Naomi, Harper and Row 1977. For ages 11 through 14.

Mark, Michael, Toba at the Hands of a Thief, Bradbury 1985.
Written for older readers, this book contains eleven stories about a young Polish girl as readies herself for the voyage to America.

Rose, Ann K., Refugee, Dial Press. For ages 10 through 14.

Wartski, Maureen Crane, Long Way from Home, 1982.

This story for up to and including middle grade students describes a contemporary Vietnamese teenager's adjustment to U.S. life.

## PERIODICALS

Refugees. This monthly publication by the United Nations High Commissioner for Refugees features articles and photographs about refugees around the world. Suitable for grades 9 and above. Refugees is distributed free of charge, though voluntary subscription donations are welcomed on behalf of the world's refugees. Write to

UNHCR
1718 Connecticut Avenue NW
Washington, D.C. 20009.

Refugee Reports. This monthly publication by the American Council for Nationalities Service/U.S. Committee for Refugees provides detailed, up-to-date information on government policy developments which affect refugees. Subscription: $20 per year from

Refugee Reports Subscriptions
Sunbelt Fulfillment Services
P.O. Box 41094
Nashville, TN 37204.

Passage. Produced by the Center for Applied Linguistics in conjunction with the State Department's Bureau for Refugee Programs, Passage is published three times a year and describes the educational programs for refugees in refugee processing centers overseas. For more information, contact

Center for Applied Linguistics
1118 22nd Street NW
Washington, D.C. 20037.

## AUDIO VISUAL MATERIALS

Some films listed below may be available through the MRS/USCC national office. Check with your diocesan Refugee Resettlement Office (usually affiliated with diocesan Catholic Charities office) to determine the availability of these films. Order films as early as possible--at least one month before you plan to show them. Teachers desiring the same film should try to schedule joint or same day showings to increase the likelihood of procuring their preferred films.

Africa

Falasha: Agony of the Black Jews.
Released in 1984, this film exposes the plight of Ethiopian Jews and their trials of living with centuries of persecution. Rental price: $55. Contact

Filmakers Library
133 E. 58th Street, Suite 703A
New York, NY 10022
(212) 355-6545.

Sanctuary: An African Epic. This UNHCR-produced **film** looks at the situation of African refugees in countries of asylum, at development projects for the refugees' self-sufficiency, and at repatriation. Available on loan in 16mm film. Contact your diocesan Refugee Resettlement Office (through your diocesan Catholic Charities office) and request that they arrange a loan from the MRS national office.

Latin America

Against Wind and Tide: A Cuban Odyssey.

A documentary **film/video** about the 1980 Mariel boatlift. This 57-minute film can be rented for $80 from

Filmakers Library
133 East 58th Street, Suite 703A
New York, NY 10022
(212) 355-6545

Born from the People: Toward Understanding Central America.

This 22-minute **filmstrip** will help viewers better understand the refugee crisis in Central America and in the U.S. One section deals specifically with an official Presbyterian statement. Available for $15 from

Office of World Service and World Hunger
Presbyterian Church (USA)
341 Ponce de Leon Avenue, N.E.
Atlanta, Georgia 30365
(404) 873-1531.

In Persuit of Refuge

This 25-minute **slide/tape** presentation is an account of refugees from Guatemala and El Salvador. The refugees express their battles with hunger and disease and their fear of attack and deportation are expressed. Available for rent ($25 per week) from

Inter-Hemispheric Education
The Resource Center
Box 4506
Albuquerque, NM 97196

Eastern Europe

Traiskirchen Refugee Camp. This 16mm, 25-minute **film** depicts daily life for Polish refugees awaiting third country resettlement at Traiskirchen--a camp 20 miles from Vienna. Interviews with several refugee families and ICMC employees provide a profile of why these poeple left their homes, and their fears and hopes for the future. A graphic piocture of the refugees' daily routine, their living conditions, meals and their orientation sessions is presented. Contact your diocesan refugee resettlement office (through your diocesan Catholic Charities office) and request that they arrange a loan from the MRS national office.

Southeast Asia

The following 5 films are available on loan from the MRS/USCC national office. Contact your diocesan refugee Resettlement Office (through your diocesan Catholic Charities office) and request that they arrange a loan from the MRS national office.

1. Ben Da, USA.

"Ben Da" in Vietnamese means fishing town. This 30-minute **film** documents the dilemma of Vietnamese fishermen resettled in the fishing town of Rockport, Texas. Issues addressed in this film include identifying the myths and misunderstanding between Americans and Vietnamese; union and Vietnamese leaders' attempts to address these misunderstandings; and overall community reaction to a volatile situation.

2. The Camp on Lantau Island.

A UNHCR **film/video** focusing on the desperate situation of the boat people in Hong Kong's camps, this film also addresses the Hong Kong Government's position as it confronts continuing refugee arrivals with a closed camp policy aimed at stemming arrivals. The film, narrated by the late James Mason, won the Silver Medal at the New York Documentary Film Festival in 1984. Copies are available in 16mm film and 3/4" video.

3. In Search of Home.

A 27-minute **film** looks at the situation of refugees in Southeast asia, addressing such issues as pirate attacks against boat refugees, Lao and Hmong refugees in northeast Thailand, and the crisis at the Thai-Cambodian border. Available in 16mm and 3/4" video.

4. Peace Has Not Been Made: A Case History of a Hmong Family's Encounter with a Hospital.

This **videotape**, produced by the Rhode Island Office of Refugee Resettlement, portrays the difficulties a Hmong family and an American hospital staff encounter in an emergency situation. Available in 3/4" videotape.

5. Royal Lao Dancers in Nashville, Tennessee.

This **videotape** is a 20-minute news program showing the efforts a Lao dance group has made to share part of their culture with an American audience. Available in 3/4" videotape.

6. Becoming Americans

This 30-minute **film** follows a Hmong family from a refugee camp in Thailand to resettlement in the U.S. The themes of family unit, self-sufficiency, the grief of parting, culture shock and survival are clearly delineated.

A study guide accompanies the film and provides an introduction to Hmong history and culture and provides questions to stimulate discussion. The guide is provided free with the film, or is available for purchase separately. The film is available on loan from

Film Library
Church World Service
28606 Phillips Street
Elkhart, IN 46515.

7. PASS

In this documentary about the PASS program for Southeast Asian teenage refugees, young people are placed in a simulated American high school environment--complete with bells, changing classrooms, and extracurricular activities. The film follows a young Cambodian girl to the U.S., where she excells in her Maryland high school. Avaialable on loan from

Ms. Tracy Osley
Center for Applied Linguistics
1118 22nd Street, N.W.
Washington, D.C. 20037
(202) 429-9292

## APPENDIX IV

### Flight to Hope Teacher's Evaluation Form

## FLIGHT TO HOPE EVALUATION

The Catholic Consortium on Refugee Awareness will update the Flight to Hope materials periodically. Your reactions to the materials will be useful to this process. Please take a few moments to complete this form, then send it to

Flight to Hope
c/o International Catholic Child Bureau
323 East Forty Seventh Street
New York, NY 10017.

Diocese:_____ School:_____

Grade level:_____ Subject: _____

The goal of this evaluation is to elicit feedback on the Flight to Hope Teacher's Guide, curriculum materials, the family and Parish Ministry activities, the reading and film resource lists. Feel free to use a separate sheet of paper if you have additional comments.

I. **Please comment on the effectiveness of the** Teacher's Guide.

A. Did your knowledge and understanding of refugees increase through this project?

B. Did you find the quantity of information provided
(check one) ___ not enough ___ sufficient ___ too much

C. Was the information provided clear? ___ yes ___ no

D. Please list the most helpful/useful sections:

E. Please list the sections you found least helpful/useful:

F. Are there any parts of the Teacher's Guide you would omit?

G. What would you add?

H. Would you alter the order of the sections presented? How?

II. **Please comment on the lesson plans.**

A. Were the lessons easy to adapt so they would be appropriate for your students' learning levels? __ yes __ no

B. What did you find most helpful about the lesson plans or the curriculum in general?

C. What did you find least helpful?

D. What did you wish you had that wasn't provided?

E. Were the role playing and experiential activities helpful? __ Yes __ No
In which activities did your students participate?

F. Did the materials challenge your students as developing Christians? Please explain.

IV. **Family Participation**

A. Did you distribute the letter to parents and the family activities sheet?
__ Yes __ No

B. What feedback (positive, negative, none) did you receive from families?

V. **Parish Ministry Involvement**

A. Did your parish ministry team get involved in this unit? If so, please describe their involvement.

B. What feedback (positive, negative, none) did you receive from the parish?

VI. **Resource Listing**

A. Were the resource listings helpful? __ Yes __ No Why or why not?

B. Please list any additional resources that should be included.

---- NOTES ——

For more information on ordering
additional copies, please contact:
The Catholic Consortium
on Refugee Awareness Education
c/o ICCB
323 E. 47th Street
New York, NY 10017
(212) 355-3992